

MOTHERS OF THE FAITHFULL

AN ACCOUNT OF THEIR LIVES & SERVICES

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DEDICATION

**FOR THE MOTHERS OF THE
FAITHFUL ABOUT
WHOM ALLAH THE MOST
HIGH SAID
"OH WIVES OF THE PROPHET ﷺ
YOU ARE NOT LIKE ANY OTHER
WOMEN."**

Publisher's Submission

Darul-Ishaat lives up to its tradition in presenting English versions of authoritative Urdu works on different aspects of Islamic life.

In this regard, we are fortunate in having the assistance of a team of writers and translators. The translator of the present work is an energetic young German Muslim woman whose maiden effort is in your hands. We welcome her to the fold of translators and look forward to many more translations from her.

We assure our readers of our determination to present to them new titles of original works, and request them, to pray for success of our efforts.

CONTENTS

Page No.

1. Dedication	
2. Preamble	15
3. Author's Preface	43
4. SAYYIDAH KHADEEJAT-UL-KUBRA رضى الله عنها	45
- Name & Anestry	47
- Her Birth and childhood	47
- Her Marriage	48
- Trade	48
- The Business connection	49
- The Early years of the Holy Prophet ﷺ	49
- What Maisara said what impact it.	49
- The Holy Prophet ﷺ marries Sayyidah Khadeeja رضى الله عنها	50
- Acceptance of Islam	51
- An exemplary life-companion	52
- Love for the Holy Prophet ﷺ	54
- The Incidence of Abu Talib's Quarter	55
- The Holy Prophet's ﷺ love for Sayyidah Khadeeja رضى الله عنها	56
- Her Contribution to spreading Islam	57
- Her Virtues and excellencies	58
- Her Morals and Manners	59
- Her Children	59
- Her Demise	60
5. SAYYIDAH SAUDAH رضى الله عنها	61
- Name and Ancestry	63
- Her acceptance of Islam	63
- The Holy Prophet's ﷺ grief	63
- Her marriage to the Apostle ﷺ of Allah	64
- A Dream and its interpretation	65

- The relation with Sayyidah Aisha رضى الله عنها	65
- The Verses regarding Hijab	65
- Her character and manners	66
- Her wish to be raised alongwith the other Holy Wives	67
- Her Children	67
- Her death	67
6. SAYYIDAH AISHA SIDDIQA رضى الله عنها	69
- Her Name, Ancestry, Kunniyat and Laqab	71
- Her Childhood	71
- Her Marriage	72
- Why the marriage was contracted in Shawwal	73
- Hijrat and departure to line with her husband	74
- The Battle of Uhud	76
- The Incidence of Takhyeer	76
- The Incidence of Tahreem	76
- The Incidence of Eila	77
- War with Banu Mustaliq and the incidence of Ifk	78
- Sayyidah Aisha رضى الله عنها sense of honour	81
- The Holy prophet ﷺ love for Sayyidah Aisha رضى الله عنها	82
- The Farewell-Pilgrimage	84
- How Sayyidah Aisha رضى الله عنها was honoured during the last Moments of the Holy prophet's ﷺ life	84
- The Holy Prophet ﷺ demise	85
- Her Manners and character	85
- Sayyidah Aisha Siddiqa رضى الله عنها accomplishments in the field of compiling Ahadith and disseminating religious knowlege	86
- Her vitues and excellencies	87
- Sayyidah Aisha رضى الله عنها love for the Holy prophet ﷺ	89
- Sayyidah Aisha Siddiqa رضى الله عنها demise	90
7. SAYYIDAH HAFSA رضى الله عنها	93
- Her early years	95
- Her marriage	95
- In the company of the Holy prophet ﷺ	96

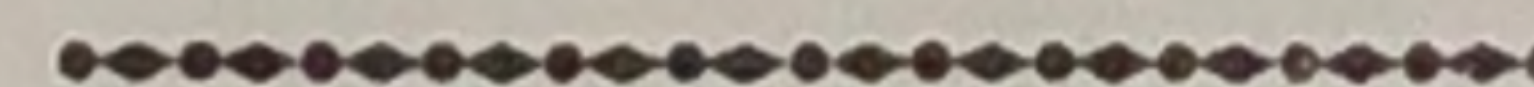
- The incidence of Tahreem	97
- Her character and manners	99
- Her virtues and excellencies	99
- Her love for the Holy prophet ﷺ	99
- Her service to the Holy Qur'an	100
- Her hatred for discord	100
- Her demise	101
8. SAYYIDAH ZAINAB رضى الله عنها KHUZAYMAH	103
- Her marriage	105
- ALLAH'S Messenger ﷺ marries Sayyidah Zainab رضى الله عنها	105
- Her vitues and excellencies	106
- Her demise	106
9. SAYYIDAH UMM SALAMAH رضى الله عنها	107
- Her name and ancestry	109
- Her early years	109
- Her marriage	109
- Migration to Abyssinia	110
- Migration to Madinah Munawwarah	110
- Peculiarities of Sayyidah umm Salamah رضى الله عنها	111
- Abu Salama's death	112
- Her marriage with the Holy prophet ﷺ	113
- The effect of her Prayer	113
- After her marriage	113
- Sayyidah umm Salama رضى الله عنها	115
- Sayyidah umm salama رضى الله عنها sagacity at the Treaty of Hudaibiya	116
- Sayyidah umm Salamah رضى الله عنها interceeding for Abu Lubabah	116
- The incident of Eila	117
- The prophecy of Sayyedina Imam Husain's رضى الله عنه martyrdom	117
- The Verse of Tatheer	118
- Her eagerness to hear Hadith	118
- Her love for the Holy prophet ﷺ	119
- Benefit of the Holy prophet's ﷺ company	119
- Her Generosity	120
- Her children	121

- The relation with Sayyidah Aisha رضى الله عنها	65
- The Verses regarding Hijab	65
- Her character and manners	66
- Her wish to be raised alongwith the other Holy Wives	67
- Her Children	67
- Her death	67
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- The Battle of Uhud	76
- The Incidence of Takhyeer	76
- The Incidence of Tahreem	76
- The Incidence of Eila	77
- War with Banu Mustaliq and the incidence of Ifk	78
- Sayyidah Aisha رضى الله عنها sense of honour	81
- The Holy prophet ﷺ love for Sayyidah Aisha رضى الله عنها	82
- The Farewell-Pilgrimage	84
- How Sayyidah Aisha رضى الله عنها was honoured during the last Moments of the Holy prophet's ﷺ life	84
- The Holy Prophet ﷺ demise	85
- Her Manners and character	85
- Sayyidah Aisha Siddiqah رضى الله عنها accomplishments in the field of compiling Ahadith and disseminating religious knowlege	86
- Her vitues and excellencies	87
- Sayyidah Aisha رضى الله عنها love for the Holy prophet ﷺ	89
- Sayyidah Aisha Siddiqah رضى الله عنها demise	90
7. SAYYIDAH HAFSA رضى الله عنها	93
- Her early years	95
- Her marriage	95
- In the company of the Holy prophet ﷺ	96

- The incidence of Tahreem	97
- Her character and manners	99
- Her virtues and excellencies	99
- Her love for the Holy prophet ﷺ	99
- Her service to the Holy Qur'an	100
- Her hatred for discord	100
- Her demise	101
8. SAYYIDAH ZAINAB رضى الله عنها KHUZAYMAH	103
- Her marriage	105
- ALLAH'S Messenger ﷺ marries Sayyidah Zainab رضى الله عنها	105
- Her vitues and excellencies	106
- Her demise	106
9. SAYYIDAH UMM SALAMAH رضى الله عنها	107
- Her name and ancestry	109
- Her early years	109
- Her marriage	109
- Migration to Abyssinia	110
- Migration to Madinah Munawwarah	110
- Peculiarities of Sayyidah umm Salamah رضى الله عنها	111
- Abu Salama's death	112
- Her marriage with the Holy prophet ﷺ	113
- The effect of her Prayer	113
- After her marriage	113
- Sayyidah umm Salama رضى الله عنها	115
- Sayyidah umm salama رضى الله عنها sagacity at the Treaty of Hudaibiya	116
- Sayyidah umm Salamah رضى الله عنها interceeding for Abu Lubabah	116
- The incident of Eila	117
- The prophecy of Sayyedina Imam Husain's رضى الله عنه martyrdom	117
- The Verse of Tatheer	118
- Her eagerness to hear Hadith	118
- Her love for the Holy prophet ﷺ	119
- Benefit of the Holy prophet's ﷺ company	119
- Her Generosity	120
- Her children	121

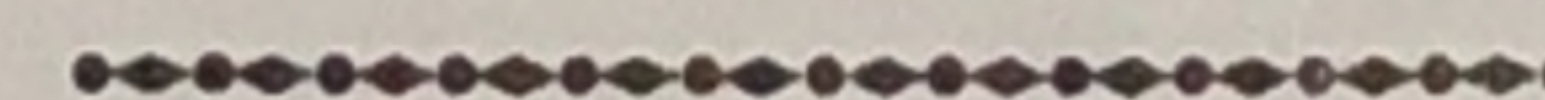
- Her character and manners	121
- Her virtues and excellencies	121
- Her death	122
10. SAYYIDAH ZAINAB رضى الله عنها BINTE JAHSH	123
- Her Name and Ancestry	125
- Her marriage	125
- The Holy prophet ﷺ marries Sayyidah Zainab رضى الله عنها	128
- The outcomes of this wedding	130
- Her manners and character	131
- Her virtues and excellencies	131
- Her death	133
11. SAYYIDAH JUWAIRIYA رضى الله عنها binte HARITH	135
- Name and Descendancy	137
- Her marriage	137
- The campaign against Banu Mustaliq	137
- Sayyidah Juwairiya رضى الله عنها becomes the wife of the Holy prophet ﷺ	138
- Sayyidah Juwairiya's رضى الله عنها marriage : a source of mercy	138
- Sayyidah Juwairiya رضى الله عنها father embraces Islam	139
- Sayyidah Juwairiya's رضى الله عنها dream	139
- Her character and manners	139
- Her Excellencies and virtues	141
- Her death	141
12. SAYYIDAH UMM HABEEBAH رضى الله عنها	143
- Name and Descendancy	145
- Her marriage	145
- Her migration and Islam	145
- A Dream	146
- One more dream	146
- The Holy prophet ﷺ marries Sayyidah Umm Habeeba رضى الله عنها	146
- Her virtues and Excellencies	148
- Her wisdom and perfection	148
- Her Children	149
- Her death	149

13. SAYYIDAH SAFIYA رضى الله عنها	151
- Name and Ancestry	153
- Her marriage	153
- Sayyidah Safiya رضى الله عنها joins the prophetic household	154
- The Holy prophet's ﷺ caravan arrives at Madinah	155
- Her character and manners	156
- Her virtues and excellencies	158
- Her death	159
14. SAYYIDAH MAIMOONAH رضى الله عنها binte HARITH	161
- Name and Ancestry	163
- Her marriage	163
- The Holy prophet ﷺ married Sayyidah Maimoonah رضى الله عنها	163
- Her virtues and excellencies	164
- Her ability to deduce religious injunctions	165
- Her death	166
15. SAYYIDAH REHANA رضى الله عنها binte SHAMOON	168
- Name ancestry	168
- Her marriage	168
- Her acceptance of Islam	168
- Her excellencies	169
- Her death	169
16. SAYYIDAH MARIA QIBTIA رضى الله عنها	170
- Repetition of History	171
- Her Children	172
- Her Character and manners	172
- Her death	172
17. THE VIRTUES OF THE HOLY WIVES	173
- ALLAH has said in the Holy Qur'an	173



- Her character and manners	121
- Her virtues and excellencies	121
- Her death	122
10. SAYYIDAH ZAINAB رضى الله عنها BINTE JAHSH	123
- Her Name and Ancestry	125
- Her marriage	125
- The Holy prophet ﷺ marries Sayyidah Zainab رضى الله عنها	128
- The outcomes of this wedding	130
- Her manners and character	131
- Her virtues and excellencies	131
- Her death	133
11. SAYYIDAH JUWAIRIYA رضى الله عنها binte HARITH	135
- Name and Descendancy	137
- Her marriage	137
- The campaign against Banu Mustaliq	137
- Sayyidah Juwairiya رضى الله عنها becomes the wife of the Holy prophet ﷺ	138
- Sayyidah Juwairiya's رضى الله عنها marriage : a source of mercy	138
- Sayyidah Juwairiya رضى الله عنها father embraces Islam	139
- Sayyidah Juwairiya's رضى الله عنها dream	139
- Her character and manners	139
- Her Excellencies and virtues	141
- Her death	141
12. SAYYIDAH UMM HABEEBAH رضى الله عنها	143
- Name and Descendancy	145
- Her marriage	145
- Her migration and Islam	145
- A Dream	146
- One more dream	146
- The Holy prophet ﷺ marries Sayyidah Umm Habeeba رضى الله عنها	146
- Her virtues and Excellencies	148
- Her wisdom and perfection	148
- Her Children	149
- Her death	149

13. SAYYIDAH SAFIYA رضى الله عنها	151
- Name and Ancestry	153
- Her marriage	153
- Sayyidah Safiya رضى الله عنها joins the prophetic household	154
- The Holy prophet's ﷺ caravan arrives at Madinah	155
- Her character and manners	156
- Her virtues and excellencies	158
- Her death	159
14. SAYYIDAH MAIMOONAH رضى الله عنها binte HARITH	161
- Name and Ancestry	163
- Her marriage	163
- The Holy prophet ﷺ married Sayyidah Maimoonah رضى الله عنها	163
- Her virtues and excellencies	164
- Her ability to deduce religious injunctions	165
- Her death	166
15. SAYYIDAH REHANA رضى الله عنها binte SHAMOON	168
- Name ancestry	168
- Her marriage	168
- Her acceptance of Islam	168
- Her excellencies	169
- Her death	169
16. SAYYIDAH MARIA QIBTIA رضى الله عنها	170
- Repetition of History	171
- Her Children	172
- Her Character and manners	172
- Her death	172
17. THE VIRTUES OF THE HOLY WIVES	173
- ALLAH has said in the Holy Qur'an	173



Preamble

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The Holy Wives & Doubts and Objections raised by Non-Muslims

Before starting to read this book "The Wives of the Holy Prophet ﷺ an account of their lives and services" It is incumbent to get an insight into the various objections, doubts, slanders and accusations which non-Muslims and orientalists of all ages have raised.

Also it is essential for the reader to know the reasons and outcomes of the Holy Prophet ﷺ having contracted more than one marriage.

The foremost of those evil-intending orientalists who have not let one chance of slandering the noble Messenger ﷺ of ALLAH, accusing him of Nymphomania and sexual obsession (God forbid!) and making his noble person a target of ceaseless criticism because of the numbers of his wives are the following:

Sir William Muir	in Muhammad and Islam
Edward Gibbon	in The Decline and fall of the Roman Empire
R.A. Nicholson	in A Literary History of the Arabs
Philips Schaff	in History of the Christian Church
Erich Bethman	in Bridge to Islam
Gustave Weil	in History of the Islamic People
Will Durant	in The Age of Faith
James Kritizeck	in Peter The Venerable and Islam

Worth mentioning are also Hild Bert, the monk Euliogeus, Francis Bachon, John Lidgate and the misguided Salman Rushdie.

Especially the accursed latter whose English novel "Satanic Verses" was printed in 1988 by the publishing house Penguin books, has used with reference to the Holy Prophet ﷺ and polygamy so unbecoming filthy and obscene language, the mere quoting of which would be synonymous with infidelity.

Countless objections have come from non-Muslim circles concerning the Holy Prophet ﷺ and polygamy, but there is nothing to match the monstrosities uttered by Salman Rushdie.

Now before we shall embark on examining the reasons and outcomes of the Holy Prophet's ﷺ several marriages it is necessary to refute all doubts and objections concerning polygamy itself. Thus polygamy should first of all be examined from the historical perspective.

Polygamy is not an invention of Islam and neither has the Holy Prophet ﷺ as stated by "critical circles" spread Islam by permitting polygamy & popularising sexuality (God forbid!)

It is well-proven historical fact that polygamy existed in many nations and religions prior to the advent of Islam. The French historian Gustave Libon writes in "Civilisation of the Arabs" the following with reference to polygamy:

"According to many European historians polygamy a corner stone of the Islamic region and has been instrumental in the spreading of Islam."

He then continues:

"Polygamy and Islam are however two separate things. The former existed already long before the Holy Prophet's ﷺ call, The nations of the east, the Jews, the Persians, the Arabs and others all practiced polygamy already, thus by accepting Islam they did not enjoy any benefit from this particular point."

In the Encyclopedia Britannica, with reference to a report by the well-renowned anthropologist Murdock it is mentioned that polygamy has been practiced in 415 out of 554 different nations of the world. In the same report has also been mentioned that in 193 out of 250 cultures polygamy is an accepted social cultural harm.

The history of the world's religions - whether inspired or uninspired and their wealth of Holy Scripts bear ample witness to the fact that polygamy has always been sanctioned and put into practice. Therefore limiting polygamy only to Islam and the Messenger of Islam and making his morality an object of criticism is belying the actual facts.

Out of the non-inspired religions especially Hinduism and its sacred writings are worth mentioning with regard to polygamy. This custom has been practiced ever since in Hinduism. It was not only permissible during the days of Hindu dharam, but even today the ratio of polygamous Muslims. Dr. A.S Alteker acknowledges this fact in his book "The position of women in Hindu civilisation" saying that there are definitely more references to polygamy in the Vedic literature.

Below is given an index of highly respected religions and historical personalities of Hinduism who not only permitted polygamy, but also practiced it themselves:

The followers of Hinduism consider Ram Chanderjee to be their god. Therefore it deserves special mention that his father had also several wives:

1. Pat Rani Koshlia mother of Ram Chanderjee
2. Rani Samitra mother of Lachman Jee
3. Rani Kekni mother of Bharat Jee

Sri Krishna Jee who was had several huanderd wives.

Raja Pandu, the legeandary fouander of the Pandu dynasty had Two wives:

1. Kinti mother Yed Bishtro Bheem Seen Warjan
2. Madri mother of Nikal Vasehdio.

Raja Shittan also had two wives:

1. Ganga mother of Bheekum
2. Seeta Datti mother of Chitra Magdodeegar

Raja Pichiphar Eraj had two wives and one slave girl.

1. Aameeka mother of Dhar Tirasheet Pisaryas jee
 2. Ambanka mother of Pando Pisaryas jee
- Slave-girl mother of Badar bin Biyas jee

(Adopted from Qazi Muhammad Sulaiman Mansoorpuri,
Rahmatul-lil alameen, Vol. II p.138,a)

Further it is agreed that Padar Mann had 10 wives and Aaaterer Brahmins Raja Haresh Qandra had 100 wives. (Position of women in Hindu society) Dr. Alteker states with reference to authentic sanskrit writings that there are numerous proves in the Vedic Literature that the custom of polygamy had fully penetrated some strata. (ibid)

The famous Muslim historian and geographer Abu Rehan Al-Berooni, who lived for several in Iandia, learned Sanskrit and had thus a chance to gain a deep insight into the culture of Iandia writes in his "T'ahqeeq ma lil Hiand" about polygamy as follows:

"Among Iandians is, according to some, the number of wives determined by caste. That is a Brahmin can have 4 wives, a Cratari 3, a Desh 2 and a Shudra 1."

(Al-Bairooni, Kitabul Hind p.420)

Some statistics regarding polygamy in the modern Indian society can be taken from Maulana Muhammad Shahabuddin Nadvi's book "Ta'dad Azwaj par eik nazar". p.22,3.

This was a short glance at the historical importance of polygamy in Hianduism a non-inspired religion which boasts till today a large number of followers. Among the inspired religions there are Judaism, Christianity and Islam, all three of them consider polygamy as permissible and in all three religions it has been put into practice, too.

Hazrat Ibrahim's ﷺ rank of honour is undisputed in all three inspired religions, All consider him to be their spiritual preceptor and ancestor of all future prophets, and all three religions unanimously agree that Hazrat Ibrahim ﷺ had two wives, i.e. Hazrat Sarah and Hazrat Hajra.

Westermarck writes:

"There were many instances when Luther showed quite a lenient attitude regarding polygamy. He stated that God never forbade it and that even perfect human like Ibrahim ﷺ had two wives. God permitted some people under certain circumstances to contract such marriages."

(Adopted from: Westermarck, The future of marriage in Western Cicilisation p.173).

Abraham Leon Sachar writes in "A History of the Jews" that:

"There was no law to prohibit polygamy, so far that a verdict was given by Rabbi Gershom to the effect that a man can marry as many wives as he can support. We have been told that Gideon had 70 wives and we know the names of at least 7 wives of Hazrat Dawood ﷺ. In the Jewish history Suleman ﷺ is known to have had the greatest haram. (p.96, adopted)

In Harper's Bible Dictionary is written:

"Polygamy was permissible in the time of the Old Testament and the Torah did not prohibit it either. Having anumber of concubines, slave-girls and wives was nothing extra ordinary. Hazrat Ibrahim ﷺ, Hazrat Yaqoob ﷺ, Hazrat Yusuf ﷺ all had more than one wife. Kings had many wives. Hazrat Dawood ﷺ and Hazrat Suleman ﷺ for instance contracted marriages for the save of political stability. "

(adopted from Harper's Bible Dictionary p. 421).

The prophet sent to the Children of Israel practiced polygamy. Hazrat Moosa ﷺ for instance had four wives:

1. Safoora
2. Jasheer
3. Qaini
4. Habbab

God permitted Hazrat Moosa ﷺ as many wives as his heart desires:

" When the Lord your God gives you victory in battle and you take prisoners you may see among them a

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1. Safoora
2. Jasheer
3. Qaini
4. Habbab

God permitted Hazrat Moosa ﷺ as many wives as his heart desires:

" When the Lord your God gives you victory in battle and you take prisoners you may see among them a

beautiful woman that you like and want to marry. Take her to your home where she will shave her head, cut her finger nails and change her clothes. She is to stay in your home and mourn for her parents for a month; after that you may marry her."

(Deuteronomy 20, 10-13).

"Polygamy was a wide spread custom at the time the Bible was revealed it was not simply tolerated, rather never any kind of criticism or objections were voiced against it. This is the reason why the topic had not been discussed in the Gospels, polygamy was considered to be something absolutely correct and natural. There is neither any prohibition of polygamy nor any restrictions to it in the Gospels.

In the Gospel is found a parable of ten virgins who went to meet their groom (many exegesis of the Bible state that this groom is Joshua). The gist of the story is that 10 women went to their wedding with one man, 5 of the girls left the place due to some folly, while the other 5 kept waiting for the groom to come. So when the groom finally arrived he married the later 5 whereas the former 5 were not even admitted to the feast. (see Gospel of Matthew, 25: 1-13.)

It is obvious that Hazrat Jesus ﷺ would never have given that parable had the idea of polygamy been repugnant to him.

For several centuries there was no difference among the Christian clerics with regard to polygamy and a considerable number of Christian kings and rulers had more than one wife, without any Christian theologian ever objecting. Charlesmagne had two wives in his wedlock at the same time and besides that he had a number of concubines, as well.

According to Westermarck a number of Christian sects advocated polygamy with great fervour. In 1531 one group preached that someone being desirous of becoming a true Christian needs to have many wives. Another group made polygamy compulsory, under certain social circumstances so

that thereby the goodness of this world and the Hereafter may be achieved.

(Adopted from Westermarck, the Future of Marriage in the Western Civilization).

All three inspired religions are agreed upon the sanctity and greatness of the former Prophets and historical events bear witness to the permissibility of practice of polygamy and the majority of the Prophets were polygamous. On the other hand there is nothing to prove that any of the messengers or Prophets ever withdrew the permission of keeping several wives at a time.

There is well furnished proof that Hazrat Ibrahim ﷺ had more than one wife. His rank is undisputed by Jews, Christian and Muslims. All of them consider him to be their spiritual preceptor, the origins of all three inspired religions are united in his person. The two of his wives are well-known, Hazrat Sarah who bore him Hazrat Isaac ﷺ and Hazrat Hajra who bore him Hazrat Ismail ﷺ, the former being the forefather of the Israelites, the latter being the forefather of the Arabs.

1. Sayyidah Hajra mother of Hazrat Ismail ﷺ (Genesis 16,4)
2. Sayyidah Sarah mother of Isaac ﷺ (Genesis 18, 10)
3. Sayyidah Qatoorah mother of Zimran and other (Gen. 25, 1)

The following wives of Hazrat Yaqoob ﷺ are mentioned:

1. Leah mother of Reuben, Judah (Genesis 29,23)
2. Zilpah mother of Gad, Ashar (Genesis 30, 9)
3. Rachel mother of Hazrat Yousuf ﷺ / Bin Yameen (Gen.29,28)
4. Bilhah mother of Dan, Naphtal (Gen. 30,4)

The names of 4 of Hazrat Moosa ﷺ wives are mentioned.

1. Safoorah mother of Gershom
2. Jasheer

3. Daughter of Qaini
4. Daughter of Habbab

Hazrat Dawood عليه السلام is reported to have married these ladies.

1. Akhno'am
2. Abigaili
3. Michal Daughter of Sada Shah Israel
4. Maacah mother of Absalom
5. Haggith mother of Adonijah
6. Abital mother Suqtiah
7. Ejlah mother of Teer'aam
8. Binte Sab'a Daughter of Abi'aam
9. Abishag mother of Hazrat Suleman
10. Ten wives & concubines who are not mentioned by name.

Hazrat Suleman عليه السلام had the most wives out of the former prophets. He is reported to have had 700 wives and 300 concubines (Kings 11,37). His oldest son Rehoboam had 18 wives and 60 concubines (*chronicles 11.21*).

In the light of the above mentioned facts it becomes clear that the former Prophets not only permitted polygamy, but also practiced it themselves. All three inspired religions, i.e. Islam, Christianity and Judaism are agreed on the integrity and holiness of the Prophets mentioned above, and no one professing faith would ever dare to utter anything blasphemous about those men of God, nor would he tolerate anyone else to do so.

If polygamy was a means of chastity, piety and purity for the former prophets, then with what justification do non-Muslim circles, esp. Jews and Christians accuse the noblest and purest of all prophets, the prophet of Mercy, the prophet endowed with a tremendous nature to have been obsessed by lust (God forbid!)

To agree on one hand that polygamy was an act of piety for the former Prophets and on the other hand to hurt (abuses at the Seal of Prophethood عليه السلام because of this very act of piety is a contradiction in terms, no rather it is gross injustice. If

polygamy is supposed to stand for passion and lust them (God forbid!) not only the Messenger of Islam عليه السلام, but also all the other Prophets who permitted and practiced polygamy would be victims of their sensual desires (God forbid!). Further not only the Prophets of all inspired religions but also the founders of all non-inspired religions in the sacred texts of which proof for the permissibility of polygamy is found, would fall into the category of sexually unsatiable sensualists, and standard bearers of passion and lust.

The Messenger of Islam عليه السلام and polygamy:

Muslims who are all well aware of the pious and pure life of the Holy Prophet عليه السلام also know, keeping in view his tremendous nature that his having more than one wife was part of his prophetic life and that it did not have anything to do with the satisfaction of his personal desires.

But non-Muslim circles consider the Holy Prophet's عليه السلام marriages to be objectionable, they mutilate the reasons for his marriages, criticise his pure life style because of his having more than one woman at a time in his wedlock and hur at him the most shameful accusations of greed for lust and passion.

Some facts concerning the Holy Prophet's عليه السلام marriages

Below we shall present some reasons why the Holy Prophet عليه السلام had contracted more than one marriage. From these points the reader will be able to easily understand why ALLAH's messenger عليه السلام practiced polygamy.

1. The Prophet عليه السلام of Islam was born on the hot soil of Arabia, in a climate where certain desires keep overpowering man, where people obtain physical maturity at a very young age and where the uninhibited gratification of sexual desires had penetrated all strata of society. In spite of all those facts did the Holy Prophet عليه السلام never touch a woman before his marriage at the age of 25.
2. For this hot climate his first marriage was contracted extraordinarily late. Hazrat Khadeeja رضي الله عنها, his first wife was

twice widowed before and 15 years older than him, yet he accepted the proposal she had sent to him. Had he been willing he could have married far more beautiful and handsome maidens. Had he really been a sensualist (God forbid!) then this latter step would have been more appropriate.

3. This sacred being remained throughout the prime of his life, from his 25th till his 50th years married to a twice widowed lady who had already several children from her former husbands and was above all 15 years senior to him. Throughout those 25 years the Holy Prophet's ﷺ love for Sayyidah Khadeeja رضى الله عنها did not decrease even by an iota. Even after her death he fondly cherished her memory. Can anyone in his senses seriously think about this noble character that he married for the same reasons for which worshippers of youth and beauty marry?

All the Holy Prophet's ﷺ children were born to him from his first wife Sayyidah Khadeeja رضى الله عنها, except for one son, Hazrat Ibraheem ؑ. Till the sad demise of Sayyidah Khadeeja رضى الله عنها at the age of 65 did the Holy Prophet ﷺ neither contract any second marriage nor did he have relations with any other woman.

The wretched leader of the Arya Samaj, Raj Pal wrote a most defamatory book to prove the Holy Prophet's ﷺ sexual excesses, (Go forbid!) reproducing the name of which is already tantamount to blasphemy.

Despite his venomous comments and mischievous statements he could not but admit the following fact about the Holy Prophet's ﷺ family life:

"Muhammad ﷺ married first at the age of 25. The Arya Samaj has to admit that till then he always lived according to the law. He was vigorous young man and it was his right to get married. For approximately 25 years he remained content with one wife only, a woman who had become a widow twice. At the time of marriage she was forty years old and when she passed away, she was 65 years of age. That a youth lines with an old woman is

one argument to prove Muhammad's ﷺ chastity and pure life."

(M. Ismail Qureshi, Advocate, Nomoos-e-Rasool ﷺ aur Qanoon Tauheen-e-Risalat p.72)

"It has been said that the Holy Prophet ﷺ had contracted 11 or 12 marriages after lady Khadeeja's رضى الله عنها demise. Some inimicious historians greatly criticise him for this and blame him to have been overwhelmed by desire and lust. God forbid!

It should be kept in mind that the Arabs in particular and the people of the East in general would marry - in that era-even more women without any one raising even an eyebrow at that. One should also remember that from his 25th till his 50th years Hazrat Muhammad ﷺ remained contented with A wife only. Now we ask. Is it possible for a sensualist living in a country where polygamy is permissible to contend himself for 25 years of his life with one woman only?"

(Adopted from John Davenport, An apology for Muhammad ﷺ and the Qur'an, p.25,6)

4. Mother of the Faithful Sayyidah Khadeejatul Kubra رضى الله عنها was at the time of her death 65 years old and the Noble Prophet ﷺ was 50 years of age. After his wife breathed her last he remained alone for quite some time before he married Sayyidah Sauda رضى الله عنها binte Zum'ah, who had along with her husband Hazrat Sakran bin Amru ؓ emigrated to Abyssinia in the 5th year of the call. After returning home to Makkah here husband died. Now she stood in the need of shelter and protection and it seemed just natural for her to take shelter with the Prophet ﷺ in whom she believed. He married her and thus gave her a home and put himself in charge of her. Sayyidah Sauda رضى الله عنها was neither a young girl, nor was she a ravishing beauty, she was just a plain widowed woman.

In the same year the Holy Prophet ﷺ asked his bosom friend Hazrat Abu Bakr Siddique ؓ for the hand of his daughter, Sayyidah Aisha رضى الله عنها. These two marriages had

twice widowed before and 15 years older than him, yet he accepted the proposal she had sent to him. Had he been willing he could have married far more beautiful and handsome maidens. Had he really been a sensualist (God forbid!) then this latter step would have been more appropriate.

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absolutely nothing to do with sexuality or physical attraction and yet the Holy Prophet ﷺ lived with these 2 wives for 5 years, till he was 55 years of age, without contracting any further marriages.

5. From his 56th till his 59th year the Holy Prophet ﷺ married 8 times and in the last 4 years of his blessed life he married no further women. Most of his marriages took place during those four years, towards the end of his blessed life. These years were the most vital years of Islam, it was the most difficult period of the mission, full of trials and tribulations. He led his companions in many campaigns and it was the time when the Islamic legal code was edited and when the fundamentals of an Islamic Society were laid. It was during this special period that the Holy Prophet ﷺ contracted most of his marriages.

Keeping the above circumstances in view it is nothing but belying reality to claim that the reason for those marriages was gratification of sexual desire and lust.

The non-Muslim biographer of the Holy Prophet ﷺ, John Bagot (better known as Glop Pasha) writes in his book "The Life and Time of Muhammad ﷺ" the following about the marriages which the last of Prophets ﷺ contracted between his 55th and 59th year:

"He increased the number of his wives whereas he was already 55 years of age. It is noteworthy that all of his wives, excepting Hazrat Aisha رضي الله عنها were widows. Some of them were aged and not too attractive. Some people think that he married one woman after the other because he wished to have male children. If this would be correct then he would have married young girls instead of old women. This would have been a more appropriate step to acquire male children. Some people say he married to bring about some social betterments some say that he wanted to be patron of several women and their children whose husbands died in battles."

He then continues:

"One thing needs to be noted here, that during the prime of the Holy Prophet's ﷺ life all of his six children were born to him by Sayyidah Khadeeja رضي الله عنها, none of his other 12 wives bore him a child, except for an Egyptian girl, who gave birth to his son. Although the majority of the Holy Prophet's ﷺ wives were no young girls, yet they were not beyond child bearing age. The Holy Prophet ﷺ did not have enough time in Madinah to give too much attention to his aspect of his life."

Also, when he had passed his 50th year he had dedicated his whole physical and mental strength to his community. When some one is busy in solving the most complicated problems, being surrounded by the most sensitive of issues, then they remain little time for the fulfilment of one's sexual desires which would result in children. To forego the fulfilment of such desires willfully is a great sacrifice which has been made for the Muslim Community.

He further writes:

"The Holy Prophet ﷺ breathed his last at the age of 63. Before being veiled from this world he had 11 wives. Looking at this number and accusing him of being a sensualist is definitely a transgression."

(Muhammadur Rasoolullah ﷺ, p.307).

6. The simple and austere life he led could never have been the life of an epicurean, a sensualist. Sayyidah Aisha Siddiqa رضي الله عنها narrates that at the time of the Holy Prophet's ﷺ sad demise there was nothing to eat at home except a little barley.

Even opponents of Islam and the Prophet ﷺ of Islam have to admit:

"To say that Muhammad ﷺ was slave of passion is wrong. His day to day life, his stool, the mat on which he slept, his diet with which he contended himself, his doing his chores himself, all this proves that he was far above simply following his base desires."

(Lane Pool, Stanley: Studies in a mosque p.77)

The well-known European Scholar Thomas Carlyle acknowledges:

"Muhammad ﷺ was not a seeker of sensual delights and pleasure. This is the accusations which some imprudent individuals with impaired intellectual facilities have brought up against him. It is a grave error to depict this person as a slave of passion. His belongings were few and his food was plain and simple. Sometimes he lived in such a manner that for months together the stove could not be lit in his house. Those who were his devoted followers sincerely accepted him as the Messenger ﷺ of God because his life was like an open book to them, there was nothing secret or mysterious about his persons."

(Adopted from: Thomas Carlyle, *Heroes & Hero-worship*)

7. All those Holy wives who were in Sayyidina Muhammad's ﷺ wedlock were widows or divorcees, except for Sayyidah Aisha رضى الله عنها. None of them was extraordinarily attractive or beautiful, some of them were of advanced age and some of them had requested the Holy Prophet ﷺ to marry them.

From this short review of the Holy Prophet's ﷺ several marriages one can never get the impression that he married for the fulfilment of his physical needs or because of having been compelled by his basic instincts. It is beyond comprehension why he should have wedded so many women only for the gratification of his desires and then leave them behind.

May the critics please answer!

Friend or foe, whoever doubts the Holy Prophet's ﷺ integrity or spiritual rank on basis of his marriages should oblige us by giving satisfactory answers to the questions enlisted below:

1. Why did he marry a woman who was twice a widow already and fifteen years his senior?
2. Why did he, for the span of 25 years, throughout the

prime of his life, till the death of Sayyidah Khadeeja رضى الله عنها, rest contend with her and not even think of marrying an other woman.

3. Why did he marry those supportless widows and divorcees who were neither particular beautiful nor attractive? Especially when he could have married the most beautiful charming maidens of Arabia?
4. Why did he had a life of austerity and hardship when he could have led a life of comfort and ease?
5. Why did he contract most of his marriages towards the end of his life which was also the most eventful and busiest part of it?
6. Had he really been a sensualist (God forbid!) then how could he have maintained such a high moral standard?

Many other questions like theses could be asked. Anyway the matter is not simple enough to be explained by those baseless accusations, that God forbid! the Holy Prophet ﷺ was guided by nothing but his desires and passions.

This matter requires serious and honest consideration.

Reasons:

Below are given the reasons why ALLAH's Messenger ﷺ married more than once:

1. Hakeemul Ummat Maulana Ashraf Ali Thanvi writes in his essay "Kasrat Azwaj liy Sahibil Mi'raj" which treats the topic of the Holy Prophet's ﷺ marriages and which answers with extraordinary sound arguments the objections raised by critics, the following:

"The life of every individual has got two angles. To understand someones dealings it is incumbent to look at both angles of his life, otherwise it will not be possible to come to a correct conclusion.

These two angles are:

1. The public life

This is the part of life which a man spends in front of the

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These two angles are:

1. The public life

This is the part of life which a man spends in front of the

people. Many people are there to witness a person's dealing and are thus able to provide considerable amount of information about this angle of life of a certain individual.

2. The private life.

Here usually a person's character becomes exposed. If that would not be so, then why would anyone like to keep matters concerning his home, the ups and downs of his family, relations among the members of his household and all other personal affairs hidden from others? Man fears that his weaknesses are exposed and this aspect of his life is in most cases a compilation of abnormal conditions.

Keeping this in view, the best way of evaluating any individual's way of life is to lay open, his private life, make it known to the world, just like his public life is known to everybody.

These are exactly the reasons why every instance of the life of the Most Noble Messenger ﷺ, the Perfect Man's, the leader of all Prophet's Hazrat Muhammad Mustafa ﷺ with all its purity, piety and perfection has been laid open to the world, so that the world may know all about his public and private life, so that his devotees may imprint his magnificence and conduct on their hearts, so that true lovers may fashion their likes according to this divinely inspired mould and that the generations to come may adopt his lifestyle as their own.

This is why the Holy Prophet's ﷺ life has been presented to the world as it was, with such an outstanding authenticity and exactness, an equal to which no other people or religion of the world can boast. Not even the lives of the former Prophets عليهم السلام has been recorded with enough accuracy to learn a lesson therefrom regarding every question, every part every intricacy of life.

It is only the beautiful example set by the Prophet of ALLAH ﷺ which exempted Muslims from any human philosophy. ALLAH most High himself made arrangement for the preservation of the Holy Prophet's ﷺ private and public

life. Therefore two such groups were brought into existence who accomplished this task with such care and in such and excellent manner it left intellectuals and scholars world over in utter bewilderment.

"This first group were the Holy Prophet's ﷺ companions and the second group were the Mothers of the Believers."

Hakeemul Ummat then continues:

"The Holy Prophet's ﷺ companions forwarded only one part, i.e. the Holy Prophet's ﷺ public life with all its details, the second part, his private life, without which his biography would remain incomplete, thus giving critics plenty of chances to raise objections, still needed to be forwarded. To accomplish this task such a group of persons was needed who could be with him even in the solitude of a dark night. Thus the Holy Wives rendered this service, to let the public know about each affair in the life of ALLAH's Beloved ﷺ which the Most High seemed fit. Through this blessed group this hidden treasure of this Holy Prophet's ﷺ life had been made publicly available, from which his magnificence and candour can be easily estimated and as a matter of fact this is the main reason for the several marriages contracted by ALLAH's Messenger ﷺ who would otherwise know what the Messenger sent by Allah with truth ﷺ, the upholder of ALLAH's unity would do in times of solitude, how he spent his hours of privacy."

(Maulana Ashraf Ali Thanwi, Kasratul Azwaj Key Sahibil Miraj)

The Holy Wives did, by presenting the details of the Holy Prophet's ﷺ domestic life to the Muslim Ummah, actually preserve half of the true faith for all times to come. Had the Noblest of ALLAH's Messengers ﷺ not married more than one woman, then religion would have remained incomplete. The apartments of the Holy Wives were in reality academies of faith and the Holy Wives were mothers and teachers for the whole Muslim community. They forwarded that part of the Holy Prophet's ﷺ biography to the Muslims, which was

related to women specifically and thus reandered a tremendously important and noteworthy service in disseminating the prophetic teachings.

2. Another reason for the Holy Prophet's ﷺ marrying more than one woman was to redress the grievances of those women whose husbands were martyred in the path of ALLAH or who became widows for some other reasons and divorcees. Many of them expressed on their own part the desire to be under the Holy Prophet's ﷺ custody, thus he offered to become their guardian by marrying them.

3. The Noblest of all Prophets ﷺ contracted some marriages for political reasons, the purpose was to spread the Islamic faith and remove obstacles in the way of spreading Islam. Many opponents became allies of Islam through the Holy Prophet's ﷺ marriages. (Thus these marriages were a highly contribution factor in the spreading of Islam, and ALLAH's Messenger ﷺ did his utmost to propagate the true religion of God).

Margolioth, a well-known and very biased biographer of the Holy Prophet ﷺ, who did not let go a single occasion to criticize ALLAH's Messenger ﷺ, even he had to confess that there were some benefits in the plural marriages of the Holy Prophet ﷺ and that reasons for those marriage were basically political.

(D.S. Margolioth, *Encyclopedia of Region & Ethics*, Vol. VIII p.878)

Mother of Believers Sayyidah Safiyya رضى الله عنها who the daughter of Chieftain of Banu Nazeer, a famous Jewish Tribe. Sayyidah Safiyya رضى الله عنها was first married to Salam bin Mushkam Quraizi, who divorced her. then she was married to Kinana bin Abil Huqaiq who was killed in the campaign of Khaiber in the year 7 A.H. Sayyidah Safiyya رضى الله عنها was captured and brought to the Muslim camp along with other prisoners. The Holy Prophet ﷺ freed her and married her. Before this marriage the Jews would side with the disbelievers in the wars against Muslims, but after her marriage a large part

of the Jews, who were till then malicious and obstinate enemies of Islam and Muslims, always breeding new conspiracies, became impartial and the Jews did thereafter not participate in any campaign against the Muslims any more. The benefits and positive political effects which the Holy Prophet's ﷺ marrying Sayyidah Safiyya رضى الله عنها brought with it are also acknowledged by the otherwise prejudiced orientalist Montgomery Watt.

Mother of the Believers Sayyidah Umm Habeeba رضى الله عنها was the daughter of a famous chief of the Quraish, Abu Sufyan Harb Umayya. Sayyidah Umm Habeeba رضى الله عنها and her husband Ubaidullah bin Jahsh accepted Islam during its initial stage and they emigrated to Abyssinia with the second batch of emigrants. There Ubaidullah bin Jahsh apostated and became a Christian, but Sayyidah Umm Habeeba رضى الله عنها remained steadfast on Islam. The couple split up due to their different confessions of faith and after some time the Holy Prophet ﷺ married Umm Habeebah رضى الله عنها who had become by then a widow. Her father Abu Sufyan was famous Chief of the Quraish. Before the advent of Islam three leaders of the Quraish were highly influential; Utba, Abu Jahl and Abu Sufyan. The latter was the custodian of the military standard of the Quraish, an "Uqab" eagle. He participated in all significant expeditions of the Makkan disbelievers against Islam and the Muslims as commander of the army or regiment.

In one tradition by Ibn Sa'ad is stated that when Abu Sufyan got to know about his daughter's being married to the Holy Prophet ﷺ he did not dislike it, although at the time he was still an opponent of ALLAH's Messenger ﷺ and an enemy of Islam.

After this wedding he did neither lead nor dispatch any more troops to fight the Muslims and shortly afterwards he himself entered the circle of Islam, the Holy Prophet ﷺ honoured him by the following words which came forth from his blessed lips at the occasion of the Conquest of Makkah: "Whoever enters the house of Abu Sufyan shall be safe."

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Margolioth, a well-known and very biased biographer of the Holy Prophet ﷺ, who did not let go a single occasion to criticize ALLAH's Messenger ﷺ, even he had to confess that there were some benefits in the plural marriages of the Holy Prophet ﷺ and that reasons for those marriage were basically political.

(D.S. Margolioth, *Encyclopedia of Religion & Ethics*, Vol. VIII p.878)

Mother of Believers Sayyidah Safiyya رضى الله عنها who the daughter of Chieftain of Banu Nazeer, a famous Jewish Tribe. Sayyidah Safiyya رضى الله عنها was first married to Salam bin Mushkam Quraizi, who divorced her. then she was married to Kinana bin Abil Huqaiq who was killed in the campaign of Khaiber in the year 7 A.H. Sayyidah Safiyya رضى الله عنها was captured and brought to the Muslim camp along with other prisoners. The Holy Prophet ﷺ freed her and married her. Before this marriage the Jews would side with the disbelievers in the wars against Muslims, but after her marriage a large part

of the Jews, who were till then malicious and obstinate enemies of Islam and Muslims, always breeding new conspiracies, became impartial and the Jews did thereafter not participate in any campaign against the Muslims any more. The benefits and positive political effects which the Holy Prophet's ﷺ marrying Sayyidah Safiyya رضى الله عنها brought with it are also acknowledged by the otherwise prejudiced orientalist Montgomery Watt.

Mother of the Believers Sayyidah Umm Habeeba رضى الله عنها was the daughter of a famous chief of the Quraish, Abu Sufyan Harb Umayya. Sayyidah Umm Habeeba رضى الله عنها and her husband Ubaidullah bin Jahsh accepted Islam during its initial stage and they emigrated to Abyssinia with the second batch of emigrants. There Ubaidullah bin Jahsh apostated and became a Christian, but Sayyidah Umm Habeeba رضى الله عنها remained steadfast on Islam. The couple split up due to their different confessions of faith and after some time the Holy Prophet ﷺ married Umm Habeebah رضى الله عنها who had become by then a widow. Her father Abu Sufyan was famous Chief of the Quraish. Before the advent of Islam three leaders of the Quraish were highly influential; Utba, Abu Jahl and Abu Sufyan. The latter was the custodian of the military standard of the Quraish, an "Uqab" eagle. He participated in all significant expeditions of the Makkan disbelievers against Islam and the Muslims as commander of the army or regiment.

In one tradition by Ibn Sa'ad is stated that when Abu Sufyan got to know about his daughter's being married to the Holy Prophet ﷺ he did not dislike it, although at the time he was still an opponent of ALLAH's Messenger ﷺ and an enemy of Islam.

After this wedding he did neither lead nor dispatch any more troops to fight the Muslims and shortly afterwards he himself entered the circle of Islam, the Holy Prophet ﷺ honoured him by the following words which came forth from his blessed lips at the occasion of the Conquest of Makkah: "Whoever enters the house of Abu Sufyan shall be safe."

John Bagot, Author of "The Life and times of Muhammad ﷺ depicts the wedding of Sayyidah Umm Habeeba رضى الله عنها and the Holy Prophet ﷺ thus:

"This incident strongly affects our minds. It has been said that the Holy Prophet ﷺ married girls of different clans only for the sake of strengthening relations between himself and the clans. He especially dispatched a letter to the Ethiopian king, asking him to send Sayyidah Umm Habeeba رضى الله عنها to Madinah, whereas he could have got the most ravishing beauties in Arabia, there were hundreds of them. He showed no interest in any of them, he especially sent for Sayyidah Umm Habeeba رضى الله عنها from Ethiopia, who was by then a widow, to marry her. This lets come through that most probably the Holy Prophet ﷺ intended to improve his relations with Abu Sufyan by Marrying his daughter."

(Adopted from "The Life & Times of Muhammad", p. 464)

Sir William Muir also admits:

"The Messenger of Islam ﷺ expected that this way (i.e.marriage) Umm Habeeba's رضى الله عنها father Abu Sufyan ﷺ will be more inclined to help him attaining his objective."

(S.W.Muir, The Life of Muhammad ﷺ, Vol. V p. 59, adopted)

Mother of the Believers Sayyidah Juwairiya رضى الله عنها was the daughter of Harith bin Darar, Chief of the tribe of Banu Mustaliq Her husband Masafiq bin Safwan was killed in the campaign of Banu Mustaliq in the year 5 A.H. Slaves, Slave girls and spoils fell into the hands of the Muslims in abundance. The Holy Prophet ﷺ freed her and took her as wife. Her tribe Banu Mustaliq whose chief was Harith bin Darar was extremely strong and quarrel some, being famous for its acts of waylaying and plundering of caravans. In the wars between the disbelievers and Muslims they were always siding with the idolaters in combating the Muslim troops.

The campaign of Banu Mustaliq took place in the year 5 A.H. In the month of Sha'ban. The tribe itself initiated the

battle. After the Holy Prophet ﷺ marrying Sayyidah Juwairiya رضى الله عنها the situation changed completely. Many of the tribe men, including their Chief Harith bin Darar converted to Islam. They repented from dacoitry, fornication and waylaying. Now Banu Mustaliq and its allies had become supporters of Islam and never fought the Muslim's again.

John Bagot writes about the political benefits and positive outcomes of this marriage the following:

"This marriage was far more successful in winning Banu Mustaliq for the sake of Islam than any military campaign."

(J.Bagot, The Life and times of Muhammad ﷺ p.263, adopted)

Mother of the Believers Sayyidah Maimonah رضى الله عنها was first married to Masood bin Amru bin Umair Al- Thaqafi, who divorced her. Thereafter she was married to Abu Rahim bin Abdul Uzza. After his death the Holy Prophet ﷺ married her. Sayyidah Maimoonah رضى الله عنها was the sister-in-law of the Chieftain of Najd. Through this marriage the relations between the people of Najd and the Muslims became equable for the mission of Islam. Najd was the province the people of which had once requested the Holy Prophet ﷺ to send some men to teach them Islam. The Holy Prophet ﷺ dispatched 70 Huffaz, all of them were through deception, brutally assassinated by the people of Najd. Besides that the Muslims had to put up with tribulations and acts of mischief amonging from side of the people of Najd, but this marriage caused Najd to become a safe haven for Islam and the Muslims, so Islam could be spread in that part of Arabia, too.

One more benefit of this wedding is that two of the greatest soldier in Islamic history, Hazrat Khalid bin Waleed رضى الله عنه and Hazrat Amru رضى الله عنه bin A'as who were by then no Muslim yet, converted to Islam, and at their hands Islam was to achieve many a great victory.

Washington Irving depicts the benefits and positive effects of this wedding thus:

"No doubt this wedding brought only betterments, and

that although Maimoonah رضى الله عنها was a 51 years old widow, but this relation brought the Holy Prophet ﷺ two strong confederates, one was the nephew of that widow, the courageous warrior Khalid bin Waleed رضي الله عنه and the second was Khalid's close friend Amru bin A'as."

(Irving, Washington, the Life of Mohammad ﷺ, adopted p.160-1)

4. One more reason for the Holy Prophet's ﷺ plural marriages was to set an end to communal, regional, social and tribal bias. By marrying women from different tribes and families, he gave the Muslim community a practical example and thus eliminated all those curses in which the Arabs prouided themselves. He tore to pieces the ancient understanding of dignity and propinquity and shattered the idols of nationalism and ethnocentrism. The prevailing discriminations were erased, differences on base of nation, reservations regarding colour and race, clans tribes and community were completely annihilated.

The Holy Prophet ﷺ struck a blow at the pride and arrogance of the days of ignorance and said:

"Those people who boast of their ancestors who are dead since long, should cease to do so. These people have become fuel for the fire of Hell. Otherwise they will be in the sight of ALLAH even more despiceable than those insects which keep pushing dung with their noses. For sure ALLAH has purified you from the bias of the days of ignorance and ancestral pride."

(Mishkat, Babul Mafakhir)

Before the advent of Islam all the world's religions and nations were overcast by racial prejudice and regional and tribal influences, which overpowered the mental faculties of man and encompassed every branch of life, becoming an inseperable part of it.

Jews and Christians declared themselves to be the favourite children of God, the pharaohs of Egypt were thought to be the descendants of the sun-deity, the Kings of Persia claimed to

have divine blood flowing in their veins, the Chinese Emperor was thought to be the son of Heaven and in India there were many households tracing their ancestry back to the sun and the moon. The Persians were so overcome with arrogance because of their fair complexion that they would refer to Indians and Ethiopians as crows. The Arab prided themselves in their eloquence and oratory powers to such an extent that they declared the rest of the world to be "Ajam" that means "dumb". In India caste-system was invented to stratify society.

As far as the Arabs were concerned, the condition which affected them was as serious as every where else. The bilateral prejudices between Adnanites and Qananites were so grave that they were felt even in the beginning of the Islamic era. The Adnanites themselves were split up into two rival camps, Mudar and Rabeea. Likewise, there was discrimination between Quraish and Non-Quraish, and even the tribe of Quraish was not united, they were divided by the age old rift between Banu Hashim and Banu Umayya.

These prejudices not only led to internal clashes, but let loose a tempest of hatred and contempt which was beyond control and unstopable (by any human power). This condition increased tribal seperatism so much that marriages were usually only contracted within one's own tribe or clan. By marrying women from different tribes the Messenger ﷺ of Islam succeeded in eradicating that shameful man made tradition of social discrimination which existed since hundereds of years in the different nations and religions of the world.

Since the Arab tribes were autonom, i.e. there was no central administration, there was no bond of alliance and friendship as strong as the ties of Kinship. Regardless of how distant the relation was it was far firmer and longer lasting bond than any other confederation.

(Dr. Hamedullah, Rasul-e-Akram ki Siasi Ziandagi, p. 316)

The Holy Prophet's ﷺ wives were, seen from the geographical point of view, representants of the different

tribes of the Arabian peninsula, further they had lots of authority and influence due to their noble descendancy and their belonging to the noblest clans of Arabia.

Sayyidah Aisha رضى الله عنها belonged to the Makkah clan of Banu Taim, Sayyidah Hafsa رضى الله عنها elonged to the Makkah clan of Banu Adi, Sayyidah Umm Salama رضى الله عنها belonged to Banu Makhzoom, Sayyidah Umm Habeeba رضى الله عنها belonged to Banu Ummayya, the most influential of all clans.

Representants of clans outside Makkah were Sayyidah Zainab رضى الله عنها binte Khuzaimah and Sayyidah Maimoonah رضى الله عنها. Both came from the strong Yamanite tribe Sa'sa'ah. Sayyidah Juwairiya رضى الله عنها was the daughter of the chief of Banu Mustaliq, a middle Arabian tribe and Sayyidah Safiyya رضى الله عنها was the daughter of the chief of Banu Nadir, a north Arabian tribe.

The above mentioned acts prove that ALLAH's Messenger ﷺ contracted more than one marriage to finish tribal prejudices, to unite all Arabs and Muslims with the rope of Islam and make them equitable for the mission and diffusion of Islam. This attempt of his turned out to be extremely successful.

5. Another reason for the Holy Prophet ﷺ Marrying more than once was to finish certain unislamic customs and rites. He married his adopted son's, Hazrat Zaid bin Haritha's رضى الله عنه divorced wife with exactly that intention.

The Custom of adopting children has been common with many people of the world. Also amongst the Arabs, in imitation of other nations, was this age-old custom of considering one's adopted son like one's real son socially and religiously sanctioned. and marrying the divorced wife of one's adopted son was thought to be an infinitely despiceable act of disgrace. Along with abolishing all the other futile customs dating back to the days of ignorance it was also incumbent to set and end to this kind of adoption, and ALLAH wished that this sacred duty be carried out through the seal of Prophethood, Hazrat Muhammad ﷺ. ALLAH revealed the

following verses to His prophet in which is clearly stated the baselssness of the kind of adoption prevalent in the older days:

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ط
وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ اُدْعُوهُمْ لِأَبَائِهِمْ
هُوَ أَقْسَطُ عِنْدَ اللَّهِ ج فَإِنْ لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي
الدِّينِ وَ مَوَالِيكُمْ ط
(الاحزاب - ٢٣، ٢٤ - ٥)

" Nor hath he made those whom you claim to be your sons, your son's. This is but a saying of your mouths. But ALLAH sayeth the truth and He showeth the way. Proclaim their real parentage, that will more equitable in the sight of ALLAH. and if ye know not their fathers, then they are your brothers in faith and your clients." (Al-Ahzab-33,3-5)

The Holy Prophet's ﷺ marriage with Sayyidah Zainab رضى الله عنها binte Jahsh caused the western circles, especially the critics and orientalists, to come up with all kinds of invented stories to blemish the integrity and chastity of the Holy Prophet ﷺ. The most common fabrications are:

1. That he (God forbid) once entered the house of his adopted son Hazrat Zaid bin Haritha رضى الله عنه in his absence and on seeing Sayyidah Zainab رضى الله عنها binte Jahsh he said "Glory be to ALLAH, what a beautiful women and that, God forbid, he fell then and there in love with her. When Hazrat Zaid found out about this he divorced Zainab رضى الله عنها and Hazrat Muhammad ﷺ married her. This is nothing but a story fabricated by cynics and orientalists, there is absolutely no proof that such an incident took place in the immaculate life of ALLAH's Final Messenger ﷺ.

Most exegesists have declared this story to be forged. Moreover this story is unreal, unauthentic and makes no

sense at all since Sayyidah Zainab رضى الله عنها binte Jahsh has been the Holy Prophet's ﷺ cousin from his father's side. He had seen and known her from her childhood. Supposing this incident was true, why did he then make her marry Hazrat Zaid رضى الله عنه? In fact he had insisted on this marriage. He must have seen her from her childhood to youth, since as it is well-known, the verses concerning Veiling had not been revealed by them. All this is sufficient to prove that this story is a ridiculous fabrication.

In addition to this, before her marriage with Hazrat Zaid رضى الله عنه it was not too difficult for the Holy Prophet ﷺ to marry Sayyidah Zainab رضى الله عنها himself. In fact this marriage was matter of pride for Sayyidah Zainab رضى الله عنها and her heirs, and not in the least objectionable.

2. The second objection raised against the Holy prophet ﷺ is that he married the divorcee of his adopted son Hazrat Zaid رضى الله عنه, which is according to their perverted understanding an evil and most disgusting act.

It needs to be seen whether the old or new testament have got anything to substantiate this perverted view, but nothing has been mentioned to prevent a man to marry his adopted son's wife.

It is the Christians in particular who raise the most objections against this kind of marriage. Since this act has rocked their fundamental creed the belief in trinity. In Islam it is a great sin to establish parental lineage between two people without them being really blood-related or for that case, father and son. Hence calling a man the son of god is blasphemy. Man can not be compared to God. How can man, a combination of body and soul, having never ending desires and needs be son of God, the Ever-living and All sustaining? Son of Him, who will be there even when everything else has

perished and Him who was there before there was anything. These are the reasons why christians often raise their voices against the marriage of the Holy Prophet ﷺ with his adopted son's divorced wife, Sayyidah Zainab رضى الله عنها binte Jahsh.

The book "The Mothers of the Faithful" is a brief biographical account of the Mothers of the Believers in which Dr. Hafiz Haqqani Mian Qadri, has attempted to summarize their lives and works in a concise, yet comprehensive manner.

Though there have been earlier works on the same subject, yet in this book the author has not only utilized the knowledge of those books, but also presented it in a very simple, easy-to-understand language. Dr. Hafiz Haqqani Mian has written other books on various subjects. His work "Pyare Nabi ﷺ ki Pyari Sahibzadian" has been re-printed several times by Darul Ishaat. This book is one more of the author's many efforts.

I pray to ALLAH that He accepts it and gives the author the best of rewards.

Ameen!



Author's Preface

The lives of the Holy Prophet ﷺ Holy wives and their characters and the services rendered by them in the whole History of Islam.

Their apartments were actually universities of Islamic knowledge and the prophetic sciences. This was from where the light of the prophetic sciences show forth to enlighten the whole Muslim World, from where all the teachings left by the last of all Prophet ﷺ, the exegesis of the Holy Qur'an and the Sunnah were conveyed to the Muslim community and this was where faith reached perfection. This book is a short account of the Mothers of the Believers, their faithful lives, their characters, their virtues and excellencies and their services rendered in preserving and disseminating the prophetic knowledge. It is an attempt to give short, yet comprehensive information about each of the Holy Wives, relying on authentic sources.

I started the compilation of this book during my stay in America and worked on it during the time of my relation with the Islamic Centre of New York, alongwith continuing my studies. Finally, after coming to Pakistan for getting my Ph.D.



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degree, the book was completed. and ALLAH be praised for that.

At every stage of the compilation my knowledgeable elders kept encouraging and supporting me. In this regard especially the help I got from my wife is worth mentioning. Not only she helped me with reading and writing but also gave me moral uplifts. Many ALLAH grant her a rich reward. Ameen.

Dr. Hafiz Muhammad Sani, inspite of other preoccupations supported me at every stage and on my request, wrote a comprehensive preamble, too. I am deeply grateful to him, as well.

My brother Muhammad Khaleel Ashraf Usmani had already printed before a book of mine "Piyarey Nabi ﷺ ki Piyari Sahibzadian", and when I requested him to print this book as well, he complied happily. May ALLAH reward him, too.

Further I am extremely grateful to Abdul Majid Piracha, who did the composing and design of this book.

In the eand I pray to ALLAH to let this book of mine be a source of reward for me in the hereafter, and to grant me the intercession of His beloved Rasool ﷺ Ameen!

Dr. Hafiz Haqqani Mian Qadri

28, Jamadiul Awwal 1419 Hijri, 20th September 1998

**THE MOTHER
OF THE FAITHFUL
SAYYIDAH
KHADEEJAT-UL-KUBRA**

رضى الله عنها

Sayyidah Khadeejatul Kubra رضى الله عنها
was the Holy Prophet's ﷺ
first life-companion

Name & Ancestry:

Her name was Khadeeja رضى الله عنها, her Kunniyat was Umm Hind and her appellation (Laqab) was Tahira. Her mother's name was Fatima binte Zaida, who was from the offspring of Luway bin Ghalib's second son Amir. Her ancestry is as follows:

Khadeeja daughter of Khuwailid son of Asad s/o. Abdul Uzza s/o. Qusay s/o. Kilab s/o. Murrah.

Her maternal grandfather was Usam s/o. Haram s/o. Waha s/o. Hajr s/o. Abd s/o. Muhais s/o. Amir.

Sayyidah Khadeejatul Kubra رضى الله عنها belonged to the noblest and most honourable family of the Quraish. Her honourable father Khuwailid bin Asad was a successful trader who resided in Makkah and he was a highly respected person of his tribe due to his honesty and integrity. Qusay who was Sayyidah Khadeeja's رضى الله عنها great grandfather was also an ancestor of the Holy Prophet ﷺ.

Her birth and childhood:

Sayyidah Khadeejatul Kubra رضى الله عنها was born appr. 15 years before the "year of the Elephant", in the year 555C.E. Right from her childhood she was distinguished by her noble character and virtue. When she grew up she was given the honorary appellation Tahira, meaning the "pure one", due to her refined manners high moral standard.

According to some traditions did her respected father Khuwailid bin Asad choose Waraqah bin Nawfil, a great scholar, of the Bible and Taurah, and a man held in high esteem by the people as husband for Sayyidah Khadeeja رضى الله عنها but for some reasons the marriage did not take place.

Her Marriage:

She was married to Abu Hala whose full name was Hind bin Nabash Tameen. Out of this wedlock two sons were born. One son Hala died during the days of ignorance, the second son who was named Hind had according to some traditions the honour of being a companion of the Holy Prophet ﷺ. During this period the famous battle of Fijar was fought. Sayyidah Khadeeja's رضي الله عنها father was killed in this very war. This happened approximate 20 years after the "Year of the Elephant".

After Abu Hala's death Sayyidah Khadeeja رضي الله عنها was married to Ateeq bin Abid Makhzoom. One daughter, Hind was born out of this wedlock. Ateeq passed away soon afterwards. Then she was married to her paternal cousin Saifee bin Umayya who too soon breathed his last.

Now Sayyidah Khadeeja رضي الله عنها lived as widow in Makkah. After the death of her father and her husband she was all on her own.

Trade:

The family of Sayyidah Khadeeja رضي الله عنها were traders. Now there was no one left to take care of the business, which caused many troubles to Sayyidah Khadeeja رضي الله عنها. She was a highly competent woman so she took over the family business. She gave some of her relatives & friends some of her goods against compensation and thus continued her transactions. Through these relatives she exported her goods.

At this time the business connenctions of the Quraish reached till Syria, thus most of Sayyidah Khadeeja's رضي الله عنها transport camels went in this direction. She expanded her business and also employed a few people. Due to her sagacity and good management her business flourished and now she looked for an extremely intelligent upright and trustworthy person whom she could send alongwith her caravans to supervise her employees.

The Business connection of Sayyidah

Khadeeja رضي الله عنها and the Messenger of Allah ﷺ :

The paternal uncle of Hazrat Muhammad ﷺ knew about these matters. Once when one of Sayyidah Khadeeja's رضي الله عنها caravans was about to depart Abu Talib approached the Holy Prophet ﷺ urging him to meet Sayyidah Khadeeja رضي الله عنها. He said that her caravan is heading for Syria, it would be good for you if you would also take some goods along. I have no wares otherwise I myself would supply you.

The early years of the Holy Prophet ﷺ:

This was the time when the Holy Prophet's ﷺ blessed age was 25 years. Every where he was known for his praiseworthy qualities and noble character. He was refered to as "As Sadiq" and "Al-Ameen". Thus when Sayyidah Khadeeja رضي الله عنها got to know about the conversation between Abu Talib and his nephew. She hereself sent a message requesting Hazrat Muhammad ﷺ to take her goods to Syria, that she will also send her slave Maisara along and give Hazrat Muhammad ﷺ twice the amount she usually pays to her employees. Hazrat Muhammad ﷺ accepted this offer. Due to his honesty insight and deep understanding of affairs the whole stock of goods was sold for double profit. Throughout the journey he treated his companion so courteous that everyone was full of praise for him. When the carvan come back to Makkah and when Sayyidah Khadeeja رضي الله عنها got from her slave Maisara to know about the details of the outstanding profit her caravan made, then she became so pleased with Hazrat Muhammad ﷺ that she paid him even more than she had initially promised.

What Maisara said about Hazrat Muhammad ﷺ and what impact it had on Sayyidah Khadeeja رضي الله عنها:

Throughout the journey to Syria Maisara observed many things which he never saw before. For example once during the journey when they rested under tree, they met there a monk who asked Maisara who that man, i.e. Hazrat

Muhammad ﷺ was Maisara answered that this is a resident of Makkah from the tribe of Quraish. The monk then said that this man will be a Prophet. The signs of the last Prophet which were mentioned in the former scriptures were apparent in him. On the return from Syria Hazrat Muhammad ﷺ entered Makkah at noon-time. Sayyidah Khadeeja رضى الله عنها was at that time sitting on the veranda of her house. When she by chance looked at the Holy Prophet ﷺ she saw angels shading him.

The Holy Prophet ﷺ marries Sayyidah Khadeeja رضى الله عنها

The whole tribe of Quraish admired Sayyed Khadeeja because of her wealth, affluence, her noble character and her generous dealings, so it was not amazing that many of the great chiefs of the Quraish wanted to marry her, but Sayyidah Khadeeja رضى الله عنها did not accept the offer of any of them. However when she became acquainted with the Holy Prophet ﷺ, heard continuously about his wonderful qualities and witnessed them also herself, then she held him in higher and higher esteem. To such an extent that she intended to marry him. She sent the proposal through Ya'la bin Umayya. Hazrat Muhammad ﷺ accepted the offer after consultation with his paternal uncle Abu Talib and the date of marriage was also fixed. After she got a positive reply from Hazrat Muhammad ﷺ she called her paternal Uncle Amru bin Asad who was In-charge of her and informed him about the state of affairs.

The Arab women had the freedom to talk themselves about their husbands-to-be. According to the customs Hazrat Hamza رضى الله عنه the paternal uncle of the Holy Prophet ﷺ the members of Abu Talib's household gathered at the house of Sayyidah Khadeeja رضى الله عنها who had also invited her own relatives to celebrate the happy event. Abu Talib solemnized the wedding and after consulting Amru bin Asad, fixed 500 Dirham as dowry. Hazrat Muhammad's ﷺ age at that time was 25 years and Sayyidah Khadeeja رضى الله عنها was 40 years of age. The marriage took place 15 years before Hazrat Muhammad ﷺ was vested with Prophethood.

There is one tradition by Hazrat Ibn Abbas رضى الله عنه stating that once the woman of Makkah had gathered somewhere. Suddenly a man appeared who proclaimed:

"on women of Makkah! There will be a prophet in your city whom the people will call Ahmad. Whichever woman of you can marry him should definitely do so."

The other women did not give much importance to that statement, but Sayyidah Khadeeja رضى الله عنها noted it very well and succeeded in acting according to the advice.

Sayyidah Khadeeja's رضى الله عنها acceptance of Islam:

Fifteen years after Marrying Sayyidah Khadeeja رضى الله عنها did ALLAH most Sublime crown Hazrat Muhammad ﷺ with the crown of prophethood.

Hazrat Muhammad ﷺ after stayed away from home, taking shelter in the solitude of the barren, dry hills around Makkah and remained busy in the remembrance of ALLAH Most High. Ten years did pass like this.

Once while meditating in the cave of Hira appeared by the command of ALLAH Hazrat Jibrael Ameen عليه السلام before him, calling him. "Oh Muhammad! ﷺ" when he raised his looks he saw a being reflecting the Divine light standing in front of him on whose forehead the Kalima "There is no God but ALLAH and Muhammad ﷺ is His Messenger" was written.

Hazrat Jibrael عليه السلام tightly embraced Hazrat Muhammad ﷺ and ordered him to read. Hazrat Muhammad ﷺ said trembling with awe "I cannot read!" Hazrat Jibrael Ameen عليه السلام embraced him the second time and commanded him to read. This time also the Messenger ﷺ of ALLAH answered "I cannot read" Hazrat Jibrael Ameen عليه السلام embraced him for th third time and said"

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝
اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ
الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

"Read in the name of thy Lord who created. Who created man from a blood-clot. Read for thy Lord is most bounteous. He who taught with the pen, taught man what he."

(Sura 96, Vese 1-5)

Sayyidah Khadeeja's رضى الله عنها an exemplary life-companion:

The awe inspiring event of receiving Apostleship and Hazrat Jibrael عليه السلام conveying the first Divine relation affected the Holy Prophet ﷺ disposition greatly. He left the cave of Hira and hurried straight to his home. After arriving there he narrated all that happened to his beloved wife Sayyidat Khadeeja رضى الله عنها. Still frightened he said "My life is in danger" and "Wrap me up, wrap me up". She covered him up with some sheet of cloth and after some time when the Holy Prophet ﷺ had calmed down a bit she consoled him and encouraged him saying: "ALLAH will never disgrace you. You strengthen the ties of kinship, entertain the guests, you support the poor and the weak. You are trustworthy and help people at the time of distress. ALLAH will never leave you alone."

Thereafter she left the house and went to a Christian monk who lived in surrounding land of Makkah. The monk asked her "Oh noble lady from the tribe of Quraish what brought you here at this time? Sayyidah Khadeejatul Kubra رضى الله عنها replied "I came so that you may tell me about Jibrael, who he is." The monk exclaimed "Holy is ALLAH! Jibrael Ameen is ALLAH's pure angel who is sent to the prophet's. He was sent to Moses and Jesus, too."

Then she went to Christian scholar whose name was Idas. To him she posed the same question. He answered her that Jibrael Ameen عليه السلام is one of God's angels who also was with Moses عليه السلام at the time when the Almighty drowned Pharaoh in the sea. He also came to Jesus عليه السلام. God aided him to through Jibrael Ameen عليه السلام.

After hearing this Hazrat Khadeeja رضى الله عنها went to her

cousin Waraqa bin Nawfil, a great Christian scholar who had studied all the former scriptures, the Taurah the Psalms and the Bible and who had translated the Bible from Syriac into Arabic. After listening to what Sayyidah Khadeeja رضى الله عنها told him he said: "Khadeeja رضى الله عنها if you speak the truth then this the same angel which came to Moses before and which came now to Muhammad ﷺ too."

Sayyidah Khadeeja رضى الله عنها returned home and then came again to Waraqa bin Nawfil, this time bringing Muhammad ﷺ the Messenger of ALLAH along with her. After Waraqa heard directly from the blessed lips of the Holy Prophet ﷺ what happened, he exclaimed "Glad tidings to you! I bear witness that you are the very prophet whom Jesus the son of Mary had prophesied. But that Holy Being in Whose hands my life is, your people will deny you, they will fight you, if I live till then I will surely help you." However Waraqa bin Nawfil passed away shortly after this conversation. Sayyidah Khadeeja رضى الله عنها believed all the time that her husband had indeed become the final Messenger of ALLAH.

Allamah Ibn Katheer has transmitted that once, in the initial stage of prophethood Sayyidah Khadeeja رضى الله عنها requested the most noble Messenger of ALLAH to let her know when the angel, i.e. Hazrat Jibrael Ameen عليه السلام is coming. When he granted her request she said "Next time he comes, please do tell me; Therefore the next time Hazrat Jibrael Ameen عليه السلام arrived the Holy Prophet ﷺ informed her about it. She asked: Can you see him right now? He said "Yes, I can see him." Then she requested her husband ﷺ to sit down at her right side. He got up and sat down besides her. Then she asked "Can you see him right now?" He replied "Yes, I can see him." Then Sayyidah Khadeeja رضى الله عنها asked her husband ﷺ to lie down in her lap. The Holy Prophet ﷺ followed her request. She again asked if he can see the angel and again he replied affirmative. Then Sayyidah Khadeeja رضى الله عنها took off her scarf and asked once more if he can see the

angel. This time the Messenger of ALLAH ﷺ said "No, now I can't see him!" She said "No doubt it is an angel and you will continue to be steadfast and you will continue to receive the glad tidings of prophethood. Had this been a devil then he would not have disappeared on seeing my head, because angels are very bashful beings."

One tradition by Ibn Sa'ad is that once Afeef Kandi came to Makkah for buying goods. He stayed at the house of Abbas bin Muttalib. On day in the morning near the Holy Ka'aba he saw a young man coming to the House of ALLAH, raising his eyes towards the sky and facing the Qibla. After a while a boy came and stood at the right side of this man. Then a woman came and stood behind them. These two offered prayers along with this man. Ateef Kandi asked Abbas as to who these people are. He answered that the man is my nephew Muhammad, the boy is my second nephew Ali and the woman is Muhammad's ﷺ wife Khadeeja. My nephew thinks that his religion has been especially inspired to him, whatever he does is in accordance with the commandment of ALLAH. As far as I know no one except those three follow this religion. Afeef Kandi says that after hearing this he sincerely wished to be the fourth of them.

Sayyidah Khadeeja's ﷺ love for the Holy Prophet ﷺ

Sayyidah Khadeeja رضي الله عنها not only testified Muhammad's apostleship but also supported him till the end of her blessed life. At every instance she proved to be a true, sincere companion of life for him. When he was grieved because of the absurd talk of the Makkan disbelievers and because of their denying him he would return home, then Sayyidah Khadeeja رضي الله عنها would say to him "Oh Messenger of ALLAH ﷺ you need not to be woeful. Till today there has never been a prophet who was not ridiculed by his people. "Through this talk of Sayyidah Khadeeja رضي الله عنها his sorrows were dispersed. Hazrat Muhammad ﷺ abandoned trade with the beginning of his Divine mission and spent all of his time in

preaching the Oneness of ALLAH. At this time Sayyidah Khadeeja رضي الله عنها had entrusted all her goods to her august husband ﷺ. Year by year those goods constituted a means of livelihood for him. She brought up her children with utmost care and also did the domestic chores herself. In spite of being a wealthy, well-to-do lady she herself would serve the Holy Prophet ﷺ.

In one tradition is stated that once Hazrat Jibraeel Ameen عليه السلام presented himself to the Holy Prophet ﷺ informing him that Sayyidah Khadeeja رضي الله عنها is coming and bringing something in a dish. He requested the Holy Prophet ﷺ to convey ALLAH's and his Salam to her.

The Incidence of Abu Talib's Quarter:

In the 7th year of prophethood the opposition of the disbelievers had grown extremely strong and they took very strict measure against the Messenger of ALLAH ﷺ. They drafted an agreement in which a complete boycott against the Holy Prophet ﷺ and his noble family was announced. In this agreement was stated that all the members of the Hashmi clan and the clan of Abdul Muttalib are ex-communicated, no one shall sit with them or talk to them, do any business with them, let them enter anyone else's house nor should anyone enter their houses. This ban shall continue till the clans hand over Hazrat Muhammad ﷺ so that he may be killed (نَعُوذُ بِاللَّهِ). This was not merely a verbal agreement, it was put into writing and hang at the Holy Ka'aba so that everyone would respect it. Due to this agreement the Holy Prophet ﷺ and his family were forced to take shelter in a valley outside Makkah.

There he spent three years, For three long years he, his family and the people of his clan were starving to the extreme. Men, Women, children and old people would cry out because of hunger.

Sayyidah Khadeeja رضي الله عنها accompanied her august husband into that desolate ravine, leaving behind the comfort of her home. She bore all kind of a trouble and pain without

complaining a single time. They endured all those hardship and calamities so that Islam may reign supreme. Due to the boycott no goods could reach the Holy Prophet ﷺ and neither could be done to go to the markets of Makkah to buy victuals. During this time of hardship people started to eat the leaves of trees and leather. If someone wanted to send something to ALLAH Messenger ﷺ then he had to do so secretly, under the cover of night's darkness.

Once the nephew of Sayyidah Khadeejatul Kubra رضى الله عنها Hukkam bin Hizam handed over some eatables to his slave so that he might bring items to the ravine. On the way he was intercepted by Abu Jahl who wanted to seize the things. By chance a man called Abul Jatri passed by. He was a kindhearted fellow, inspite of not being a believer. He stopped Abu Jahl and said "Let go, if a nephew wants to send some foodstuff to his aunt, then why should we interfere?"

This cruel ban was lifted in the 10th year of Prophethood.

The Holy Prophet's ﷺ love for Sayyidah Khadeeja رضى الله عنها:

How many hardships the Messenger of ALLAH ﷺ had to face during his mission can be guessed from the fact that for quite some time he and his comforter at the time of distress, his beloved wife Khadeeja رضى الله عنها had to pray secretly. In these unfavourable conditions she was not just consoling him but helping and supporting him every moment.

Obviously a husband will love such a sympathetic and loving wife who is continuously seeing her husband's pleasure, obeying him and providing comfort to him and also keeping with her insight and prudence all adversities away from him and who is ever proving even the heftiest opposition from the disbelievers to be just trifles.

Therefore after Sayyidah Khadeeja رضى الله عنها demise the Messenger of ALLAH ﷺ did not leave the house, without chemising her memories and praising her.

The Holy Prophet ﷺ loved Hazrat Khadeeja رضى الله عنها

infinitely. As long as she was alive he did not contract any other marriage. After her death, whenever anyone mentioned her name he would praise her beyond measure. Whenever an animal was slaughtered in his house he would send some of the meat to the friends and relatives of Sayyidah Khadeeja رضى الله عنها.

Mother of the Believers Sayyidah Aish رضى الله عنها narrates that inspite of never having seen Sayyidah Khadeeja رضى الله عنها she was jealous of her like of no other of the Holy Prophet's ﷺ wives.

Once the Holy Prophet ﷺ was praising her and Sayyidah Aisha Siddiqah رضى الله عنها became jealous of her. She said "You keep remembering an old woman which is dead by now although ALLAH has given you better wives than her." The Holy Prophet ﷺ disliked this remark and anger caused his blessed hair to stand up. He said "No by the Lord! I did not get better wives than her. Khadeeja رضى الله عنها believed me at a time when no one else did. She testified her faith in me at a time when everyone else denied me. she helped me with her wealth at a time when others deprived me. and ALLAH gave me children through her." Sayyeda Aisha رضى الله عنها states that then she resolved never to say anything bad about her again. Once the Holy Prophet ﷺ said that he was intoxicated with the love for Khadeeja رضى الله عنها.

Sayyidah Khadeeja's رضى الله عنها contribution to spreading Islam:

Sayyidah Khadeeja رضى الله عنها did not just support the Holy Prophet ﷺ by serving him and consoling him, but she also gave away all her wealth and assets to serve noble cause of Islam and the Holy Prophet ﷺ in such a selfless way like she had absolutely nothing to do with it.

ALLAH the Magnificent addresses thus His Prophet ﷺ in the Holy Qur'an "وَوَجَدَكَ غَائِلًا فَأَغْنَىٰ" and did he not find thee "اى بمال خديجة" destitute and enrich.

The scholars of exegesis state that this Ayat means

ALLAH's granting the Holy Prophet ﷺ prosperity through the wealth of Khadeeja رضى الله عنها.

Sayyidah Khadeeja رضى الله عنها never thought of her wealth as her exclusive property, she always considered it to belong her august husband, Muhammad ﷺ, the prince of both the worlds.

Once the Noble Prophet ﷺ stated that she gave me her wealth which he spent in the path of ALLAH the Most Sublime.

Hazrat Zaid bin Haritha رضى الله عنه was being sold in an auction in Makkah. Sayyidah Khadeeja رضى الله عنها bought him from her own money and presented him to the Holy Prophet ﷺ who freed him and adopted him as a son. Thus it goes also to the credit of Sayyidah Khadeeja رضى الله عنها that Hazrat Zaid رضى الله عنه became a free man and a most valuable member of the Islamic Community.

Sayyidah Khadeeja's رضى الله عنها virtues and excellencies:

Hazrat Abu Huraira رضى الله عنه reports from the Holy Prophet ﷺ the following:

" Four women are superior to all the women of the world. 1) Hazrat Mariam رضى الله عنها binte Imran; 2) Hazrat Asia رضى الله عنها, wife of Pharoah; 3) Hazrat Khadeeja رضى الله عنها binte Khuwailid and 4) Hazrat Fatima رضى الله عنها binte Muhammad ﷺ ".

Ibn Abbas narrates that once the Holy Prophet ﷺ drew four lines on the ground and asked "Do you know what this is?" The people answered "ALLAH and his messenger ﷺ now best" He then said "Four ladies surpass with their excellency all the other women of the world:

- 1) Hazrat Khadeeja رضى الله عنها binte Khuwailid
- 2) Hazrat Fatima رضى الله عنها binte Muhammad ﷺ
- 3) Hazrat Mariam رضى الله عنها binte Imran
- 4) Hazrat Asia رضى الله عنها binte Muzahim, wife of Pharoan.

ALLAH gave Hazrat Khadeeja رضى الله عنها already during her lifetime the glad tidings of a house in Paradise.

Once the Noble Prophet ﷺ was away from home, This was at a time when the whole Arabia was his enemies. Sayyidah Khadeeja رضى الله عنها met Hazrat Jibrael Ameen رضى الله عنه in the shape of a man on the road. This man asked her about the Noblest of all Prophets ﷺ. She became suspicious thinking that this stranger might come from the enemies rank. When she mentioned the incidence to the Holy Prophet ﷺ he said "This was Jibrael رضى الله عنه, he says "Salam" to you and requested me to convey to you that in Paradise you shall get such a palace made from pearls in which there will be neither noise nor toil, nor labour nor fatigue." Because of her high morals Sayyidah Khadeeja رضى الله عنها was given the honorary title "Tahira" already before the advent of Islam.

Her morals and Manners:

She was of an extremely noble disposition and possessed highly refined manners. She was affectionate to her children and accomplished her domestic chores with perfection. She managed her household affairs excellently. The Messenger of ALLAH ﷺ said about her that she is like a mother to all her dependents and that she is the embellishment of the house.

Her Children:

Sayyidah Khadeeja رضى الله عنها had children from her former husbands as well as from the Holy Prophet ﷺ.

From her first husband, Abu Hala she had two boys: Hala and Hind From her second husband, Ateeq she had a girl whose name was Hind She borne the Holy Prophet ﷺ six children, two boys who died during infancy and four daughters. There names were Qasim and Abdullah, since these boys were born after the advent of Islam they are gives the honorary appellation "Tahir" i.e. "Pure". Hazrat Qasim رضى الله عنه was the Holy Prophet's ﷺ eldest son. From him the Messenger of ALLAH ﷺ took his "Kunniyat" Abul Qasim. The boy died during infancy at Makkah. The second son Hazrat Abdullah رضى الله عنه passed way at very young age, too.

The four dauters were Sayyidah Zainab رضى الله عنها. She was

the eldest daughter. Then Sayyidah Ruqayya رضى الله عنها, then Sayyidah Umm Kulthoom رضى الله عنها and the youngest daughter was Sayyidah Fatima رضى الله عنها.

Sayyidah Khadeeja رضى الله عنها loved her children greatly. Since she was a well-to-do lady she had engaged a slave-girl named Salama to bring up the children. Her job was to give the children food and drink and to keep an eye on them. Such was the custom in the noble families of Arabia.

Her demise:

After her marriage she remained for about 25 years with the Holy Prophet ﷺ. She died three years before Hijra, in the blessed month of Ramadhan. Since at that time funeral prayers were not offered yet, she was simply shrouded and buried. The Holy Prophet ﷺ himself lowered her body into the grave, entrusting his wife who gave him so much comfort to ALLAH, so that He may comfort her now.

Her grave is in Hijoon, which is now known as "Jannatul Ma'la. Sayyidah Khadeeja رضى الله عنها lived up to 65 years. The death of Sayyidah Khadeeja رضى الله عنها and his uncle Abu Talib grieved ALLAH's Messenger ﷺ a lot. Therefore this year was called by him "The Year of Grief".

Now the Quraish started to oppress the Holy Prophet ﷺ even more, causing more trouble to him than ever before. Thus being frustrated with the people of Makkah, he went to Taif. Throughout his life the Noblest Prophet ﷺ of ALLAH never forgot the loving companionship of Sayyidah Khadeejatul Kubra رضى الله عنها.

صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهَا وَرَضِيَ اللَّهُ تَعَالَى عَنْهَا

THE MOTHER OF THE FAITHFUL SAYYIDAH SAUDAH رضى الله عنها

The Mother of Faithful **Sayyidah Saudah** رضى الله عنها

Sayyidah Saudah رضى الله عنها belonged to a noble family of the Quraish. After Sayyidah Khadeeja رضى الله عنها she was the first woman whom the Holy Prophet ﷺ married.

Name and Ancestry:

Her name was Saudah, She belonged to the tribe of Quraish and the family of Amir bin Luwway, a famous clan of the Quraish. Her ancestry runs thus:

Saudah d/o. Zam'ah s/o. Qais s/o. Abdush Shams s/o. Abd s/o. Nasr s/o. Malik s/o. Hasl s/o. Amir s/o. Luwway.

Her mother name was Shamoos. She belonged to the Madinah tribe of Banu Najjar. Her ancestry is thus:

Shamoos d/o. Qais s/o. Zaid s/o. Amru s/o. Lubaid s/o. Farrash s/o. Amir s/o. Ghanam s/o. Adi s/o. Najjar.

Her acceptance of Islam:

Sayyidah Saudah رضى الله عنها was first married to her cousin Hazrat Sakran bin Amru. Both of them accepted Islam in its initial phase. Till the Emigration to Ethiopia Sayyidah Saudah رضى الله عنها and her husband continued to stay in Makkah, but when the oppression of the disbelievers grew beyond endurance and the Quraish started to harras the Muslims more than ever, then the Holy Prophet ﷺ granted a large number of believers permission to emigrate to Ethiopia.

Sayyidah Saudah رضى الله عنها and her husband were among the emigrants. They lived a few years in Ethiopia, then they returned back to Makkah. Her husband died shortly after their arrival home and Sayyidah Saudah رضى الله عنها became a widow.

The Holy Prophet ﷺ grief:

The death of Hazrat Sakran رضى الله عنه the first husband of Sayyidah Saudah رضى الله عنها almost coincided with the sad

demise of Sayyidah Khadeeja

رضى الله عنها. In the prophetic traditions is found that after the death of Sayyidah Khadeeja رضي الله عنها The Messenger ﷺ of ALLAH was very often depressed and melancholic. The thought of seeing his children having to grow up without their mother affected him badly and along with that he was vexed by the nagging pain of loneliness.

Seeing this condition of ALLAH's most noble Prophet ﷺ caused Hazrat Khawla رضي الله عنها, wife of Hazrat Uthman Ma'zoon رضي الله عنه to say to him: "Oh Apostle of ALLAH ﷺ. After Sayyidah Khadeeja's رضي الله عنها death I see you very often depressed." He replied: "Yes, running the household affairs, bringing up the children and educating them was all done by Khadeeja رضي الله عنها." Hazrat Khawlah رضي الله عنها then said "If that is so then you need a companion, a sincere friend and a comforting life partner. If you permit me I will try to find a suitable match for you." The Holy Prophet ﷺ then permitted her.

Sayyidah Saudah's رضي الله عنها marriage to the Apostle of ALLAH:

Hazrat Khawlah رضي الله عنها then went to Sayyidah Saudah رضي الله عنها and asked her whether she would be willing to marry the Holy Prophet's ﷺ. Sayyidah Saudah رضي الله عنها happily accepted and said "Please do also talk to my father about this." Her father Zamiah also accepted the Holy Prophet's ﷺ proposal. When the matter was decided the Apostle of ALLAH ﷺ came himself to Sayyidah Saudah's رضي الله عنها house. Her father married her to him and 400 Dirham were fixed as "Mahr". It happened in the 10th year of prophethood that Sayyidah Saudah became a "Mother of the Believers" Sayyidah Saudah رضي الله عنها had a brother Abdullah, who was not present at the wedding. When he came to know about his sister's marriage he threw dust on his head to mourn over what he thought to be a great disaster. At that time Abdullah had not embraced Islam yet. After his becoming a Muslim he always regretted for the remainder of

his life this foolish act of his, that he threw as a sign of morning dust on his head when he learned about his sister's marriage with the Apostle of ALLAH.

A Dream and its interpretation:

Ibn Sad writes that while Sayyidah Saudah رضي الله عنها was still with her husband Hazrat Sakran bin Amru, she once saw a dream that while she is resting on a pillow the heaven was rent as under and the moon fell on her.

She told this dream to Hazrat Sakran رضي الله عنه who said it means that his death is at hand and that she would marry the moon of Arabia, the Prince of Madinah, Muhammad ﷺ the Apostle of ALLAH.

Once she saw that the Messenger of ALLAH ﷺ visited her in her house and put his feet on her neck. She narrated this dream to her husband who exclaimed "By ALLAH, if you really saw that dream then it means that I will die soon and ALLAH's Messenger ﷺ will marry you. Between Sayyidah Saudah's رضي الله عنها and Sayyidah Aisha's رضي الله عنها marriage there was only a difference of a few days. Sayyidah Aisha رضي الله عنها was married after Sayyidah Saudah رضي الله عنها. Due to so little gap between the marriages there is difference among the historians as to whom the Holy Prophet ﷺ married first.

The relation between Sayyidah Saudah رضي الله عنها and Sayyidah Aisha رضي الله عنها:

There were no differences or unpleasanties between Sayyidah Saudah رضي الله عنها and Sayyidah Aisha رضي الله عنها. History tells us that their relation was one of love and concord, both saw to the needs of the other and there were no complaints about the other. Since Sayyidah Aisha رضي الله عنها was of very tender age, Sayyidah Sauda رضي الله عنها used to advise her regarding household affairs and helped her wherever necessary.

The Verses regarding Hijab :

Before the verses regarding Hijab were revealed, women

including the Mothers of the Believers would go out to the wilderness to attend any call of nature or for any other needs. Hazrat Umar Farooq رضي الله عنه thought that the Holy Wives should not leave their houses. This he also mentioned to the Holy Prophet ﷺ who kept silent. Sayyidah Saudah رضي الله عنها was of a large, heavy built due to which she was easily recognisable. Once she went to the jungle to answer the call of nature when Hazrat Umar called out to her "Saudah! I recognise you!" Sayyedah Saudah رضي الله عنها heavily disliked this statement and complained to the Holy Prophet ﷺ.

In Saheeh Bukhari is mentioned that after this incident the Verses concerningt Hijab were revealed, after which all women started to wear veils. During the sermon of the Fare-well Pilgrimage the Holy Prophet ﷺ ordered the Holy Wives to stay in their houses. Thereafter they only left their homes to perform Hajj, expecting Sayyidah Saudah رضي الله عنها and Sayyidah Zainab رضي الله عنها binte Jahsh who followed this order to the letter. Sayyidah Saudah رضي الله عنها said "I have performed Hajj and Umrah, now I shall sit in my house as my ALLAH has commanded me." Sayyedah Saudah رضي الله عنها was tall and heavy due to which she could not walk swiftly. In the tenth year after Hijra, when she had the honour of performing Hajj alongwith Messenger of ALLAH ﷺ she was allowed to leave Muzdalifa earlier than others so that she would not be troubled by the masses.

Her character and manners :

Sayyidah Saudah رضي الله عنها had an excellent character and outstanding manners Hazrat Umar Farooq رضي الله عنه sent once a bag with dirhams to her. Sayyidah Saudah رضي الله عنها asked what the bag contains. She was told that these are dirhams. Thereupon she said it looks like a bag full with dates and ordered that the money be spent in the path of ALLAH.

Sayyidah Aisha رضي الله عنها said that she never saw a person free from jealousy except for Sayyidah Saudah رضي الله عنها and that Sayyidah Saudah رضي الله عنها was the only woman in whose body

she wished to be. She was a selfless person beyond measure.

Since she was an elderly woman and Sayyidah Aisha رضي الله عنها was very young, she gave her turn to Sayyedah Aisha رضي الله عنها which she accepted. However she was kind of short-tempered, but alongwith that she was endowed with a healthy sense of humour and would often cheer up the Holy Prophet ﷺ with her talk. Sometimes she would intentionally adopt such a funny gait seeing which would make the Holy Prophet ﷺ laugh. These things delighted him and pleased him a great deal.

Once she told the Holy Prophet ﷺ "Yesterday I happened to offer prayers alongwith you and you prolonged Rukoo so much that I anticipated my nose starts bleeding, so I kept on holding it "Hearing this made the Kiandest of ALLAH's Prophets ﷺ smile.

Her wish to be raised alongwith the other Holy Wives :

Sayyidah Saudah رضي الله عنها was a woman of advanced age. Suddenly she started fearing that the Holy Prophet ﷺ might divorce her, so she said to him "Oh Messenger of ALLAH ﷺ" I do not have any desires to be fulfilled by a husband anymore, so I give the day of my turn to Sayyidah Aisha رضي الله عنها but please, do keep me in your wedlock. It is my heart's desire to be raised alongwith the other Holy Wives on the Day of Judgement." They Holy Prophet ﷺ accepted her proposal.

In some traditions is started that Sayyidah Saudah رضي الله عنها said " I want to be raised along with your other wives so that I may receive the same reward as they.

Sayyidah Saudah's رضي الله عنها Children :

She had one son from her first husband Hazrat Sakra رضي الله عنه, whose name was Abdur Rahman رضي الله عنه. During the caliphate of Hazrat Umar رضي الله عنه he participated in the battle of Jaloola where he was blessed with martyrdom.

Her death :

Sayyidah Saudah رضي الله عنها died during the Caliphate of

Hazrat Umar Farooq رضي الله عنه in the 22nd year after Hijra.

Once the Holy wives were present with ALLAH's most noble Messenger ﷺ and asked him which one of them would meet him first, i.e. die first. The Holy Prophet ﷺ answered "The one with the longest hands" this wives took the obvious meaning of this statement and started to measure the length of their arms. It turned out that Sayyidah Saudah's رضي الله عنها hand was the longest.

صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهَا وَرَضِيَ اللَّهُ تَعَالَى عَنْهَا

THE MOTHER OF THE FAITHFUL SAYYIDAH AISHA SIDDIQA

رضي الله عنها

Mother of the Faithful

Sayyidah Aisha Siddiqah رضى الله عنها

Her Name, Ancestry, Kunniyat and Laqab:

Her Name was Aisha رضى الله عنها, her honorary title (Laqab) was Siddiqah and Humaira and her Kunniyat was Umm Abdullah. She was the daughter of Hazrat Abu Bakr Siddiq رضى الله عنه and Hazrat Umm Rooman bin Amir .

Her descent is as follows:

Aisha d/o. Abu Bakr s/o. Abu Qahafa Usman s/o. Amir s/o. Umar s/o. Ka'ab s/o. Saad s/o. Taiyam s/o. Murrah s/o. Ka'ab Luwayy s/o. Ghalib s/o. Qhar s/o. Malik.

Her mother's ancestry names thus:

Umm Rooman, d/o. Amir s/o. Awaimir s/o. Abd Shams s/o. Atab s/o. Azina s/o. Sabee s/o. Wahman s/o. Harith s/o. Ghanam s/o. Malik s/o. Kinanah. Since Sayyidah Aisha رضى الله عنها did not have any children on her own she did not have any Kunniyat either. Keeping a Kunniyat was considered to be a sign of noblesse among Arabs. This was a matter of concern for Sayyidah Aisha رضى الله عنها. Once she approached the Holy Prophet ﷺ saying " Oh Messenger of ALLAH ﷺ! Arab women are known by their Kunniyat, please give me also one." He told her to name herself "Umm Abdullah" after her nephew's name Abdullah. Sayyidah Aisha رضى الله عنها was one of the few blessed individuals to be born into a family that had accepted Islam in its earliest stages. She says "Eversince I was born I found my parents to be Muslims. She was born in the 4th year of Prophethood, i.e. 9 years prior to Hijra.

Her Childhood:

Sayyidah Aisha رضى الله عنها was one of those few blessed bond maids of ALLAH who never heard a word of Kufr and Shirk. She spent her childhood under the protection of such a noble and outstanding companion of the Holy Prophet ﷺ Hazrat Abu

Bakr Siddiq رضي الله عنه.

Already as an infant she was distinguished from other children. She was highly intelligent and had an excellent memory. She remembered all events of her childhood. It has been said that no male or female companions of the Holy Prophet ﷺ had a memory as outstanding as Sayyidah Aisha رضي الله عنها.

She was fostered by the wife of Wail, who was known by his Kunniyat as Abul Qais. One of her childhood memories is that once she was playing with her dolls when the Messenger of ALLAH ﷺ arrived. Among the dolls there was also a horse with wings. ALLAH's Messenger ﷺ asked her what this is? She replied that this is a horse. On this the Holy Prophet ﷺ remarked that horses do not have wings. Sayyidah Aisha رضي الله عنها replied instantly "But the horse of Hazrat Sulaiman عليه السلام did have wings." This witty instant reply delighted the Holy Prophet ﷺ and made him smile.

Her Marriage:

Sayyidah Aisha رضي الله عنها is distinguished from all the other Holy Wives by being the only virgin wife which the Holy Prophet ﷺ married. Sayyidah Aisha رضي الله عنها was first engaged to Jubair bin Mut'am, but after Sayyidah Khadeeja's رضي الله عنها death Hazrat Khawla رضي الله عنها bin Hakeem had with the Holy Prophet's ﷺ permission – approached Hazrat Umm Rooman رضي الله عنها to talk to her about Sayyidah Aisha رضي الله عنها. When Hazrat Abu Bakr رضي الله عنه was informed by his wife about the proposal he said that I have already promised her to Jubair. If I would go back on my word now then that would be a breach of promise. Anyway, after a while Jubair bin Mut'am withdrew himself from the engagement, since if he married Sayyidah Aisha رضي الله عنها Islam would enter his house.

After this incident and after being urged by Hazrat Khawla رضي الله عنها the Holy Prophet ﷺ himself asked Hazrat Abu Bakr Siddiq رضي الله عنه for Sayyidah Aisha's رضي الله عنها hand. Hazrat Abu Bakr Siddiq رضي الله عنه was astonished at this, since he

and the Holy Prophet ﷺ were brothers in faith. He asked "Is it permissible to marry the daughter of one's brother?"

Hazrat Khawla رضي الله عنها conveyed Hazrat Abu Bakr Siddiq's رضي الله عنه concern to the Holy Prophet ﷺ who said that marriage with the children of one's brother in faith is permissible.

There was no greater happiness for Hazrat Abu Bakr Siddiq رضي الله عنه than that his daughter would become the wife of the Most Noble Messenger of ALLAH, Hazrat Muhammad Mustafa ﷺ, so he immediately accepted the proposal. Thus in the month of Shawwal Sayyidah Aisha رضي الله عنها was married to ALLAH's final Messenger ﷺ and 500 Dirham were fixed as Mahr. Hazrat Abu Bakr Siddiq رضي الله عنه solemnised the wedding. Hazrat Aisha رضي الله عنها was then six years old. The Holy Prophet ﷺ saw Sayyidah Aisha رضي الله عنها twice in a dream before her wedding. He saw her wrapped up in some Silken cloth and someone spoke to him that this is your wife. When he uncovered her face he saw that it was Sayyidah Aisha رضي الله عنها. The Holy Prophet ﷺ said during the dream that if it is from ALLAH, then it will come true. It was after this Divine inspiration that the Messenger of ALLAH ﷺ asked Hazrat Abu Bakr Siddiq رضي الله عنه for Sayyidah Aisha's رضي الله عنها hand.

Why the marriage was contracted in Shawwal:

Once a plague broke out in Arabia in the month of Shawwal, due to which thousands of people perished and many families were ruined. Because of this the Arabs started to consider the month Shawwal as a very inauspicious month. No gatherings or celebrations of happy occasions were held in it. Sayyidah Aisha رضي الله عنها however was married in Shawwal, a few years later.

This marriage caused the people to give up their superstition regarding the inauspiciousness of Shawwal.

Sayyidah Aisha's رضي الله عنها wedding was an outstanding sample of simplicity Hazrat Atia رضي الله عنها states that Sayyidah Aisha رضي الله عنها was playing with her friends when her nurse

came and took her along. Hazrat Abu Bakr solemnised the marriage. Sayyidah Aisha رضى الله عنها says that she was not aware of having been married. She narrates that she was playing with her friends before she was wedded to ALLAH's Messenger ﷺ. After the ceremony my mother told me not to go out again. Then she understood that now she was married. Her mother told her the same, too, after some time.

Hijrat and departure to line with her husband ﷺ:

The Holy Prophet ﷺ stayed for three more years in Makkah after his marriage with Sayyidah Aisha رضى الله عنها. Thereafter the Muslims started to emigrate to Madinah Munawwarah.

Hazrat Abu Bakr Siddiq ﷺ also requested the Noblest of All Prophets to be permitted to leave. However he was told not to hurry. Since ALLAH the Great might give him a companion for the trip. Hearing this made Hazrat Abu Bakr Siddiq ﷺ hope that he might be fortunate enough to accompany ALLAH's Final Messenger ﷺ on this journey. The preparations to leave for Madinah were made. Family members were to stay back in Makkah for while. Sayyidah Aisha رضى الله عنها prepared the luggage and kept some food items in a piece of leather.

Hazrat Abu Bakr Siddiq ﷺ left Hazrat Aisha رضى الله عنها with his family members in Makkah. When the Holy Prophet ﷺ and he arrived in Madinah, then Hazrat Zaid bin Haritha, Hazrat Abu Rafi & Hazrat Abdullah bin Areeqat were sent to bring the rest of his family members. He also gave 2 camels and 500 Dirham as provision.

Hazrat Zaid bin Haritha brought Hazrat Fatima Zahra رضى الله عنها, Hazrat Umm Kulsoom رضى الله عنها, Hazrat Saudah bin Zam'ah. Hazrat Umm Aiman رضى الله عنها and Hazrat Usama bin Zaid ﷺ. Abdullah bin Areeqat brought Abdullah bin Abi Bakr, Hazrat Umm Rooman رضى الله عنها, Hazrat Aisha رضى الله عنها & Hazrat Asma رضى الله عنها bin Abi Bakr, Sayyidah Aisha رضى الله عنها and her mother both travelled in a litter on the camel. Once one the

way the camel was frightened and went out of control. This caused immense discomfort to the noble ladies. Hazrat Umm Rooman رضى الله عنها exclaimed in her fear: "Oh my daughter, oh my bride!" But ALLAH the Most Exalted made a wonderful arrangement. Out of the invisible a call was heard "Let the reins go!" Sayyidah Aisha رضى الله عنها states that she immediately followed the command. The camel calmed down and was brought under control. Thus ALLAH saved them from a serious accident. When the caravan arrived at Madinah the Holy Prophet ﷺ was engaged in the supervision of the construction work going on at the site of the Holy Prophet ﷺ mosque.

Sayyidah Aisha رضى الله عنها went with her relatives to her father's house in the neighbourhood of Banu Harith bin Khazarij. The climate of Madinah did not suit the Makkan emigrant and many of them, including Hazrat Abu Bakr Siddiq ﷺ fell sick. Soon after his recovery Sayyidah Aisha رضى الله عنها fell sick, too. She was afflicted by high fever for almost one month, due to which her hair fell out. When she was restored to health again Hazrat Abu Bakr Siddiq ﷺ asked the Holy Prophet ﷺ when he intends to take his bride home. ALLAH's Messenger ﷺ replied that right now he did not have the money for the mahr, so Hazrat Abu Bakr ﷺ offered to give him 500 Dirham on loan, which he accepted. One day in Sahwwal the first year after Hijra, when Hazrat Aisha رضى الله عنها and her friends were busy playing on the swing, Hazrat Umm Rooman رضى الله عنها came and called her daughter. She took Sayyidah Aisha رضى الله عنها by her hand, made her stand at the door of the house and then brought her in. Sayyidah Aisha رضى الله عنها was out of breath at this time, so when she was a bit rested her mother poured water over her head and face. Some Ansari women were also in the house and on seeing her they started laughing. Then they said "Come here with God's blessings! and they decorated Sayyidah Aisha رضى الله عنها as a bride.

In the morning when the Holy Prophet ﷺ came for a visit

Hazrat Umm Rooman رضى الله عنها handed her daughter over to him. Hazrat Aisha رضى الله عنها was 9 years at that time.

The Battle of Uhud:

In the third year after Hijra, in the Battle of Uhud the tables of war were turned against the Muslims. When the rumour of the Holy Prophet's ﷺ martyrdom spread, then Sayyidah Aisha رضى الله عنها, Sayyidah Safiya رضى الله عنها, Sayyidah Fatima Zahra رضى الله عنها and other Muslim ladies left Madinah and rushed towards the battlefield. On arriving there they washed the Holy Prophet's ﷺ wounds, then they filled their water-bags and gave the wounded to drink. The other Sahaba Ikra'am رضى الله عنه who were scattered everywhere started to flock around the Apostle of ALLAH ﷺ and then returned to Madinah.

According to some traditions Hazrat Aisha Siddiqah رضى الله عنها and other Muslim ladies accompanied the army of Islam to the battle-field and when the Muslims became disturbed they took their waterbags on their backs and supplied water to the wounded. Sayyidah Aisha رضى الله عنها was by nature very brave and courageous. At that time the Ayat concerning Hijab were not revealed yet.

The Incidence of Takhyeer:

Once the Holy Wives requested the Holy Prophet ﷺ for an increase in their allowance, which he disliked. He swore not to go to any of them for one month. After 29 days had passed the Messenger of ALLAH ﷺ went in accordance with the Divine Commandment first of all to the apartment of Hazrat Aisha رضى الله عنها and gave her the option to choose between ALLAH and His Messenger ﷺ and the luxuries of this world. Sayyidah Aisha رضى الله عنها opted for ALLAH, his Noble Messenger ﷺ and the pleasures of the hereafter.

The Incidence of Tahreem:

It was the noble habit of ALLAH's most beloved Messenger ﷺ to stay a while with each of his wives after the

Asr-Prayer. Once he stayed a bit longer than usual with Sayyidah Zainab رضى الله عنها binte Jahsh and Sayyidah Aisha رضى الله عنها felt jealous. After some enquiry she found out that the Holy Prophet ﷺ had honey at Sayyidah Zainab's رضى الله عنها place, which was given to her by someone as a gift. Sayyidah Aisha رضى الله عنها then suggested to Sayyidah Hafsa رضى الله عنها that when the Holy Prophet ﷺ comes, we should ask him whether he had Maghafir (Maghafir is a flower, its nectar had a kind of pungent smell. The Holy Prophet ﷺ disliked that any kind of unpleasant smell should come from his mouth). Then when he says that Zainab رضى الله عنها gave him honey we should say that may be the bee had suckled juice from this plant.

So when the Holy Prophet ﷺ visited Sayyidah Aisha رضى الله عنها then she asked him just these questions and he answered her as expected. Likewise it has when he went to Hazrat Safiya رضى الله عنها and Hazrat Hafsa رضى الله عنها. This upset the Holy Prophet's ﷺ mind, thus the next time when he went to Sayyidah Zainab's رضى الله عنها apartment and she offered him honey he refused, saying that in future he shall not eat honey any more. Thereafter the following Ayat were revealed:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتِ أَزْوَاجِكَ

(سورة تحریم آیت - ۱)

"Oh Prophet! why bannest thou that which ALLAH hath made lawful for thee seeking to please thy wives? and ALLAH Forgiving, Merciful. (Tahreem: -1)

The Incidence of Eila:

The life of the Holy Prophet ﷺ was one of utmost simplicity. For several months no fire was lit in the stoves, one period of starvation followed the other. The grain and dates which were given to the Holy Wives were hardly sufficient. When they saw that the victories of the Muslims kept on increasing and the annual revenue had increased considerably and the booty had been collected so abundantly that even a very small part therefrom could fulfill their needs duly, they

expressed the desire that their allowance be increased. Once Hazrat Abu Bakr Siddiq and Hazrat Umar Farooq رضي الله عنهما were present with the Messenger of ALLAH ﷺ. The Holy Wives also came and urged their august husband ﷺ to increase their annual allowance. Hazrat Abu Bakr رضي الله عنه & Hazrat Umar رضي الله عنه both admonished their daughters not be too demanding. Both promised not to cause the Holy Prophet ﷺ trouble by burdening him with extra expenditures, but the other wives continued with their demands. This was the time when the Holy Prophet ﷺ had fallen from the horse and his side was injured, due to which he experienced a great deal of discomfort and was deprived of proper rest. He swore not to meet his wives for one month and retired to the upper storey of Sayyidah Aisha's رضي الله عنها chamber.

The hypocrites were just waiting for something like this to happen. They seized the opportunity which offered itself to them and for the sake of creating mischief they spread the rumour that the Holy Prophet ﷺ has divorced all his wives. This news caused great anxiety and grief to all the companions of ALLAH Messenger ﷺ, Hazrat Umar Farooq رضي الله عنه went to the Holy Prophet ﷺ who was resting on a simple bedstead, the strings of which left their marks on his blessed body. This sight made Hazrat Umar رضي الله عنه cry. Then he asked "Oh Apostle of ALLAH did you divorce your wives?" The Holy Prophet ﷺ negated the question to the relief of Hazrat Umar رضي الله عنه. He then went immediately to all the other companions and told them the good news. After the period of abstinence, i.e. one month was over, then the Holy Prophet ﷺ came down from the upper storey and went first of all to Sayyidah Aisha رضي الله عنها. She said "Oh Messenger of ALLAH ﷺ, you vowed abstinence for one month and only 29 days have passed. On this Holy Prophet ﷺ said that sometimes a month has 29 days only.

War with Banu Mustaliq and the incidence of Ifk:

Many events in Sayyidah Aisha's رضي الله عنها life constitute an

important part of Islamic history. One of these was the incident of "Ifk", i.e. when Sayyidah Aisha رضي الله عنها was falsely accused of immorality. This occurred during the campaign against Banu Mustaliq.

Sayyidah Aisha رضي الله عنها was accompanying the Holy Prophet ﷺ on this campaign, travelling in the litter on her camel. Once Sayyidah Aisha رضي الله عنها dismounted to answer a call of nature. When she returned she noticed that she had lost her necklace which she had borrowed from Hazrat Asma رضي الله عنها. Sayyidah Aisha رضي الله عنها was greatly upset by this loss and retraced her steps to find it. After a long search she found it lying somewhere. On returning to the camp she found that the Army of Islam had already left.

At this time she was very young and lean, so the camel driver could not notice whether she was in the litter or not when he tied it on the camel's back. In her perturbedness she sat down, wrapped herself up in her sheet and finally went to sleep.

As was the custom one man went always behind the caravan as rear-guard, that in case something was left behind, lost or needed he could attend it.

This time Hazrat Safwan رضي الله عنه bin Mu'attah came behind the army of Islam. It was almost morning when he saw Sayyidah Aisha Siddiqah رضي الله عنها. One finding her he exclaimed immediately "Truly to God we belong and to Him we return!" Sayyidah Aisha رضي الله عنها woke up on hearing his voice and covered her face immediately. Hazrat Safwan made her sit on his camel. He took the reins and led the camel while walking, heading to the next halt. By noon-time they caught up with the caravan.

The hypocrites of Madinah who were always eagerly waiting for a chance to malign the Holy Prophet's ﷺ companions were overjoyed at this opportunity. When Abdullah bin Ubair, the leader of the hypocrites saw Hazrat Aisha رضي الله عنها coming with Hazrat Safwan رضي الله عنه, then he started to spread that God forbid! Sayyidah Aisha رضي الله عنها did not

remain chaste. This propaganda of the hypocrites also affected some sincere Muslims and contaminated their thoughts.

The rumours were of course absolutely baseless and Sayyidah Aisha رضى الله عنها was free from all kinds of blemish, but still she was greatly upset by the accusations levelled against her by the munafiqeen to such an extent that she fell sick. On having recovered a bit and on getting to know more details about those rumours she shifted to her mother.

The Holy Prophet ﷺ said that if Hazrat Aisha رضى الله عنها has been chaste, then ALLAH Himself will testify to her chastity.

At her mother's home she enquired what the people say about her. Her mother calmed her "Do not worry my daughter, there are very few women only who are beautiful, beloved to their husbands, having co-wives and being not falsely accused of uncrastity."

Sayyidah Aisha رضى الله عنها glorified ALLAH when an Ansari woman entered and started mentioning those false allegations. Sayyidah Aisha رضى الله عنها asked her if the Holy Prophet ﷺ and her father have also heard this talk. The woman said "Yes" and Sayyidah Aisha رضى الله عنها swooned.

On regaining consciousness she was afflicted by high fever and shivering so Her mother covered her up with a thick blanket. When the fever subsided she started weeping so much that her eyes would continuously overflow with tears. Neither could she stop crying nor could she get any sleep. It seemed that her crying would tear her apart. Meanwhile the Holy Prophet ﷺ enquired from Hazrat Zainab رضى الله عنها about that affair and she swore by ALLAH not to know anything but good about Sayyidah Aisha رضى الله عنها. When he approached Hazrat Bareerah رضى الله عنها, the maid servant of Hazrat Aisha رضى الله عنها and asked her about her mistress she said "I know Hazrat Aisha رضى الله عنها to be faultless just the like a gold smith knows pure gold to be faultless."

Sayyidah Aisha رضى الله عنها had cried for two nights and one day when ALLAH's Messenger ﷺ came and spoke a few words of advice to her. Sayyidah Aisha Siddiqah رضى الله عنها said "

Even if I claims to be innocent, even then you people would not believe me. I swear by ALLAH, my and your case is similar to that of Hazrat Yousuf's father when he said:

فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

(سورة يوسف آيت - ١٨)

"My course is comely patience, and ALLAH it is whose help is to be sought in that predicament which you describe."

I am also patient in the best manner and put my trust on ALLAH to help me against your allegations. Saying this she turned around and laid down on her bed. Meanwhile revelation came down on the Apostle of ALLAH, in which ALLAH Himself exonerated Sayyidah Aisha Siddiqah رضى الله عنها from those horrendous false charges.

لَوْ لَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ

(سورة نور آيت - ١٢)

"Why did not the believers, men and women, when you heard it, think good of their own folk, and say: it is a manifest untruth!"

On hearing those Aya'at which exonerated Sayyidah Aisha رضى الله عنها the faces of the Hypocrites turned black with grief and those simple minded Muslims who believed the rumours were greatly embarrassed. Very meekly they came to the Holy Prophet ﷺ begging him to be pardoned. Sayeeda Aisha رضى الله عنها and her parents heaved a sigh of relief, their joy knowing no bounds. Sayyidah Aisha رضى الله عنها held her head up proudly saying that she is indebted to none but ALLAH the Most High who exonerated her.

Sayyidah Aisha رضى الله عنها sense of honour:

Once the Holy Prophet ﷺ spent the night at Sayyidah Aisha Siddiqah's رضى الله عنها apartment. He was sure tat she was already asleep, so he got up and went to the graveyard. But Sayyidah Aisha رضى الله عنها was wide awake. She wore her sheet

and quickly followed the Holy Prophet ﷺ to the graveyard. After sometime he went back home. Sayyidah Aisha رضي الله عنها followed him, walking fast whenever he walked fast. Back at her apartments she quickly laid down on her bed. When the Messenger of ALLAH ﷺ entered, he found Sayyidah Aisha رضي الله عنها breathless. He asked her why she was panting but she gave only an evasive answer, saying that it is nothing. Then the Holy Prophet ﷺ said "Tell me, otherwise ALLAH the Subtle and Everaware will apprise me. "Then she told him all. On hearing her story ALLAH's Messenger ﷺ beat his blessed chest with his blessed hand exclaiming "You really believed that ALLAH and his Apostle would curtail your right? It was Hazrat Jibraeel عليه السلام who came to convey my Lord's order to me. I was told to go to Jannatul Baqi and pray for the forgiveness of those who are buried there. I did not wake you up because you might feel perturbed on being left alone.

The Holy Prophet ﷺ love for Sayyidah Aisha رضي الله عنها

The love which ALLAH's Apostle ﷺ had for Sayyidah Aisha رضي الله عنها had no limits. He loved her more than the other Holy wives due to her countless virtues and laudable qualities. This becomes evident from one of the Holy Prophet ﷺ statements. He invoked ALLAH thus: "Oh Lord! I try as hard as possible to treat my wives equal, but forgive me what is beyond my control, i.e. my love for Aisha رضي الله عنها". Amr bin A'as once asked ALLAH's Messenger ﷺ whom he loved the most. He said "It is Aisha رضي الله عنها". Hazrat Amr bin A'as then said "I was asking about men. "On this the Holy Prophet ﷺ answered "It is Aisha's father I love the most."

When the Holy Prophet ﷺ donned Ahram or put it off after the sacred rites, it was Sayyidah Aisha رضي الله عنها who would anoint him with perfumes. Once Sayyidah Aisha رضي الله عنها lost her necklace. ALLAH's most noble Messenger ﷺ dispatched some of his companions to look for it. Meanwhile time for prayers had come, but there was nowhere a trace of water to

perform ablution, so people offered their prayers without ablution. They reported the happening to the Holy prophet ﷺ on which the verses concerning Tayammum were sent down.

Hazrat Usaid bin Hudair thought this verse to be one of Hazrat Aisha's رضي الله عنها many excellencies. He addressed her: "Oh Mother of Believers! May ALLAH reward you abundantly. Never there occurred some mishap to you but ALLAH showed you a way out and made this mishap a source of blessings for the Muslims."

The Muslims would send the Holy Prophet ﷺ gifts whenever he would stay with Sayyidah Aisha رضي الله عنها. The other Holy Wives dissented this and sent Sayyidah Umm Salama رضي الله عنها as their representative to the Apostle of ALLAH. He said to her "Do not say anything against Aisha رضي الله عنها. Out of all my wives revelation was sent down on me only under her blanket."

Sayyidah Umm Salamah رضي الله عنها sought forgiveness and went back. Then the Holy Wives sent Sayyidah Fatima Zahra رضي الله عنها. ALLAH's Messenger ﷺ said to her "Oh daughter! Do you not love what I love?" Sayyidah Fatima answered "Yes". Then you love Aisha, too" he told her. After this she went back.

Sayyidah Zainab رضي الله عنها presented herself to the Holy Prophet ﷺ. She talked very boldly, trying to prove that Sayyidah Aisha رضي الله عنها did not deserve that much attention. Sayyidah Aisha رضي الله عنها who was listening to all what Sayyidah Zainab رضي الله عنها had to say looked towards the Holy Prophet ﷺ whether he would permit her to answer all the points mentioned by Sayyidah Zainab رضي الله عنها. He returned her look and she understood that she may speak and her august husband will not be angered. The reply she gave to Sayyidah Zainab رضي الله عنها rendered her silent. Smiling the Holy Prophet ﷺ looked towards Sayyidah Aisha رضي الله عنها and said "Well, she is Abu Bakr's worthy daughter after all, isn't she?"

The Farewell - Pilgrimage:

Sayyidah Aisha Siddiqah رضى الله عنها accompanied the Holy Prophet ﷺ on his last Hajj. She anointed him with perfume when he donned the pilgrim's garb. At the time when the Holy Prophet ﷺ halted at "Sarf" she started her monthly course. When the Holy Prophet ﷺ came to her he found her in tears. He consoled her saying that this is something ALLAH has ordained for all of Hazrat Adam's daughters. Then he told her to do what pilgrims are doing, except circumambulating the Holy Ka'bah. This she should delay till she was purified from her monthly course.

Thus Sayyidah Aisha رضى الله عنها performed all the rites of Hajj and since her bleeding stopped while she was in Mina, she went to Makkah to perform the obligatory Tawaf.

How Sayyidah Aisha رضى الله عنها was honoured during the last Moments of the Holy Prophet's ﷺ life:

ALLAH's final Messenger ﷺ departed from this mortal world in Rabiul Awwal, 11 A.H. His demise was preceded by an illness which lasted for 13 days. In the beginning of his final illness he would visit his wives one by one. Then when his disease took a turn for the worse, he requested his other wives to permit him to stay at Sayyidah Aisha's رضى الله عنها place so that she may nurse him. The Holy Wives granted his request, so he went to Sayyidah Aisha's رضى الله عنها apartment where he stayed till he passed away.

Sayyidah Aisha رضى الله عنها would read the four Surah's started with "Qul" and blow her breath over the blessed hands of her august husband and then pass them over his sacred body. In his last moments the Messenger of ALLAH ﷺ sat leaning on Sayyidah Aisha رضى الله عنها when he suddenly swooned. On regaining consciousness the Holy Prophet ﷺ looked towards the ceiling and prayed "Oh ALLAH, unite me with the most exalted companion."

Hazrat Abdur Rahman, son of Hazrat Abu Bakr Siddiq رضي الله عنه came to see the Holy Prophet ﷺ, having a Miswak in his

hands. Sayyidah Aisha رضى الله عنها noticed that ALLAH's Apostle was looking at it and asked "Should I give it to you? The Holy Prophet ﷺ nodded and so Sayyidah Aisha رضى الله عنها took the Miswak from her brother's hands. Her noble husband ﷺ had grown so weak that he could not soften it himself, so Sayyidah Aisha رضى الله عنها asked "Should I make it soft for you? When he gestured "Yes" she took the Miswak from him, chewed it soft cleaned it and handed it over to him. Then ALLAH's Messenger ﷺ brushed his teeth very well with it. Sayyidah Aisha رضى الله عنها considered it as a matter of pride that ALLAH caused her lips to touch his on the last day of his worldly life and the first day of his eternal life.

The Holy Prophet ﷺ demise:

It was Monday and the day of Sayyidah Aisha's رضى الله عنها turn. ALLAH's Messenger ﷺ rested his head in Sayyidah Aisha's رضى الله عنها lap and in this condition he departed to the Most Exalted Companion.

Her Manners and Character:

Sayyidah Aisha رضى الله عنها was perfectly obedient to her august husband Muhammad ﷺ, the final Messenger of ALLAH ﷺ. She was always prepared to do anything to please him and to keep him happy. She looked well after the Holy Prophet's ﷺ relatives. She abided strictly by the rules of Hijab. It is related that once Ibn Ishaq desired to meet her, so she quickly veiled herself. Ibn Ishaq said to her "There is no need for you to conceal yourself since I am blind and cannot see you." Sayyidah Aisha Siddiqah رضى الله عنها replied "But I am not blind, I can see you."

Sayyidah Aisha رضى الله عنها was extremely modest and contented herself with very scanty provisions only. Worldly goods did not concern her. She was extremely generous, affectionate to the poor and hospitable. Once her nephew Abdullah bin Zubair رضي الله عنه sent her a bag containing 100,000 Dirham which she distributed immediately among the poor. She was fasting on that day and when the time to break her

fast drew near her maidservant said to her "Oh Mother of the Believers! You should have kept some money to purchase some meat for breaking the fast. "She said "I would have done so, had you reminded me then."

Urwah bin Zubair رضي الله عنه says that once someone sent 70,000 Dirham to Sayyidah Aisha رضي الله عنها which she distributed then and there in his very presence, then she stroke the end of her wrapper.

Once her nephew Hazrat Abdullah bin Zubair رضي الله عنه was worried that due to her extra-ordinary magnamity she might experience unnecessary hardship, so he said that someone should stop her from spending so much. She heavily dissented this talk and swore not to talk to him any more. (Later on however she expiated the oath and resumed relations with her nephew again).

Muhammad bin Ash'ath was one of the Holy Prophet's ﷺ Companions. Once he sent a furcoat as a gift to Sayyidah Aisha رضي الله عنها requesting her to wear it as it will keep her warm. She accepted the gift and wore it.

Once Sayyidah Aisha رضي الله عنها was fasting and there was nothing at home to break her fast, except a piece of bread. Meanwhile a female beggar was passing by, asking her alms. Sayyidah Aisha Siddiqah رضي الله عنها ordered her maid servant to give the bread to the beggar. Her maid servant objected "With what will you break your fast?" Sayyidah Aisha رضي الله عنها did not answer but ordered again to give the bread away. When it was evening someone sent some goat meat as gift to Sayyidah Aisha رضي الله عنها. She then told her servant. "See ALLAH has given us something better than bread."

Sayyidah Aisha Siddiqah رضي الله عنها accomplishments in the field of compiling Ahadith and disseminating religious knowledge:

Inspite of being literate Sayyidah Aisha رضي الله عنها did not write herself. In the traditions is mentioned that her nephew Urwah bin Zubair رضي الله عنه and some other Sahaba wrote down the

Hadith she had heard from the Holy Prophet ﷺ. This compilation was unfortunately destroyed in the Battle of Hirra. Thereafter he wailed " I wish I had given away all my family, my wealth and my friends in exchange for those books." Among Sayyidah Aisha's رضي الله عنها students was one woman Umrah binte Abdur Rahman. She was brought up by Sayyidah Aisha رضي الله عنها and was taught all the religious sciences. The caliph Umar bin Abdul Azeez advised his governor in Madina, Abu Bakr Muhammad bin Amru bin Hizam, who was also the nephew of Umrah binte Abdur Rahman to write down the knowledge of Umrah and Qasim bin Muhammad, i.e. put the treasure of Ahadith which was in possession of those sagacious souls into writing.

Qasim bin Muhammad was an orphan and thus Sayyidah Aisha رضي الله عنها brought him up herself. He was an outstanding scholar and one of Sayyidah Aisha's رضي الله عنها students.

Therefore Abu Aywa has stated that the persons knowing best the Ahadith narrated by Sayyidah Aisha رضي الله عنها are Umrah binte Abdur Rahman and Qasim bin Muhammad.

She was extremely well-versed in the fields of Hadith, Fiqah, Poetry Genealogy, Arabian History and Medicine. She attained his high rank not only by keenly observing the Holy Prophet ﷺ at the time of rest and activity andd eagerly listening to his talk, but also because she inquired the most minute and intrinsic details of any religious proposition.

Once someone asked her about the Holy Prophet's ﷺ noble manner of talking. She said "ALLAH" Messenger ﷺ did not talk like any of you. His speech was so clear and distinct that someone could count the words spoken by him, if he wished to do so."

Her vitues and excellencies:

Sayyidah Aisha Siddiqah رضي الله عنها not only superceeded other women but also the other Holy Wives and all the Sahaba Ikra'am رضي الله عنه with regard to her knowledge and intelligence.

Hazrat Abu Musa Ash'ari رضي الله عنه states that there was never any

difficult question which we asked Sayyidah Aisha رضى الله عنها and she did not give an appropriate answer to it.

Imam Zahri states: Hazrat Aisha رضى الله عنها was the most knowledgeable among the people. Great and very senior Sahabah used to consult her. Urwah bin Zubair رضى الله عنه says that Sayyidah Aisha رضى الله عنها was the most scholarly person of her time with regard to the Qur'an, fundamentals of religion, Jurisprudence, poetry, Medicine, History of Arabia, Genealogy and Distinction between Halaal and Haraam.

Imam Zahri is also reported to have said that Sayyidah Aisha's رضى الله عنها knowledge would surpass the entire learning of all males and the other Holy Wives, if put together.

Her age at the time of the Holy Prophet's ﷺ demise was 18 years. She spent the remaining 48 years of her life as a widow, engaging herself in disseminating religious knowledge, spreading its light in the whole Islamic world.

Sayyidah Aisha رضى الله عنها is one of the most-quoted Sahabah, 2210 Ahadith have been narrated by her. According to some scholars she is one of the most prominent jurists of the Holy Prophet's ﷺ companions. One-fourth of the Islamic rulings are quoted from her, her name is taken along with that of Hazrat Umar رضى الله عنه, Hazrat Ali رضى الله عنه, Hazrat Abdullah bin Masood رضى الله عنه, Hazrat Abdullah bin Abbas رضى الله عنه.

The number of her students is said to have been 200, besides senior Sahabah there was also great number of Tabain, some of her students' names are given below:

Hazrat Abu Huraira رضى الله عنه, Hazrat Abu Musa Ash'ari رضى الله عنه, Hazrat Abdullah bin Abbas رضى الله عنه, Hazrat Abdullah bin Umar رضى الله عنه, Hazrat Amru bin Al-Aas رضى الله عنه, Hazrat Abdullah bin Zubair رضى الله عنه, Hazrat Bareerah رضى الله عنها, Hazrat Urwah bin Zubair رضى الله عنه, Qasim bin Muhammad bin Abi Bakr رضى الله عنه, Abu Salamah bin Abdur Rahman رضى الله عنه, Masrooq bin Ajdaa رضى الله عنه, Munaza binte Abdullah al Adwiya رضى الله عنها, Safiya binte Shaiba رضى الله عنها, Umrah binte Abdur Rahman رضى الله عنها, Aisha binte Talha رضى الله عنها, Imam Tahi:

She had a refined taste for literature and oratory. The speeches which she delivered during the Battle of Camel are

unparallel in their forcefulness and effect. For instance she said:

"People keep quiet! I have got a right over you like a mother has got over her children, and I am privileged to offer you good advice. No one except for those disobeying ALLAH can dare to accuse me. ALLAH's most noble Messenger ﷺ breathed his last with his head in my lap. I am his most beloved wife. ALLAH has protected me in every from the assaults of others, through my person believers were distinguished from hypocrites and it was because of me that the regulation regarding Tayammum were sent down. My father was the third Muslim in the world and he was the second out of the two in the cave of Thaur. He was the first to be called by the honorary title of Siddiq. The Holy Prophet ﷺ was well-pleased with him and had made him his successor.

After ALLAH's Messenger ﷺ, when a critical situation developed which was likely to endanger Islam, it was my father who controlled the crisis and sealed the source of hypocrisy. You people then kept your eyes closed, apprehending trouble and disorder, listening to the roaring noise. He filled the rents, repaired what was damaged, supported those who were falling, cured the diseases buried deep inside the hearts, brought those who were saturated with water to their stalls and gave water a second time to those who had only once a drink and brought those who were thirsty to the watering-place. He crushed the head of hevesy, fuelled the fire of war against the apostates and tied your goods to a bundle till he was summoned by his Lord."

(Adopted from "Family of the Holy Prophet ﷺ" by S.M. Madani Abbasi)

Sayyidah Aisha رضى الله عنها love for the Holy Prophet ﷺ :

Once a few Jews presented themselves to the Holy Prophet ﷺ greeting him with "السَّامُ عَلَيْكَ" (As Saamu alaik) (May you perish) instead "السَّلَامُ عَلَيْكُمْ" (As Salam-o-Alaikum) (Peace be on you). Sayyidah Aisha رضى الله عنها heard it and answered them "May you be perished, ALLAH's curse be on

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you!, "ALLAH's Messenger ﷺ stopped her saying "Aisha, do not use bad language, ALLAH likes gentleness. I said to them "and or you too" thus I returned their words to them. Our curse can harm them but their curse can not harm us."

When Hazrat Ja'ferؓ died his female relations started mourning aloud. Someone informed the Holy Prophet ﷺ, who was grieved by the death of his cousin. He said "Stop them from mourning "That person went, tried to stop them but could not succeed. He came again to the Holy Prophet ﷺ who again ordered that the women be silenced, but still they would not listen. He came once more to the Holy Prophet ﷺ complaining. ALLAH's Messenger ﷺ now said "Throw dust in their faces". Sayyidah Aisha رضي الله عنها who overheard the whole talk said angrily "May your nose be smeared with dust, neither you do as you are directed nor can you stop upsetting ALLAH's Messenger ﷺ."

Once it was extremely hot. The Prince of both worlds ﷺ was at home and mended his shoes. Drops of sweat appeared on his noble brow. Seeing her august husband ﷺ in this state made Sayyidah Aisha Siddiqah رضي الله عنها exclaim "I wish Urwah (a famous Arab poet) had seen you like this, those couplets of his described you perfectly well:

"Had the people of Egypt heard the fame of your beauty then they had not spent their wealth on purchasing Yousuf. And had the friends of Zulaikha seen the shine of your lustrous brow. They had not cut their fingers but their hearts in pieces."

Sayyidah Aisha Siddiqah رضي الله عنها's demise:

Once After Sayyidah Aisha رضي الله عنها fell sick Hazrat Ibn Abbasؓ came to see her while she was resting. First she was reluctant to meet him, thinking that he would be praising her. Someone said to her that this is the Holy Prophet's ﷺ cousin who has an outstanding rank among the Muslims. Thus

Sayyidah Aisha رضي الله عنها ordered that he be let in. Hazrat Ibn Abbasؓ entered and asked how she was. She replied "If I am God-fearing, then I am well." Hazrat Ibn Abbasؓ said "Inshallah you will always be well and protected, You are the wife of ALLAH's Messenger ﷺ. He did not marry any other virgin except for you. Your exoneration was sent down from heaven, surely you will directly go to be united with ALLAH's Messenger ﷺ and Abu Bakr Siddiqؓ. You need not to worry. Saying this he left. After a little while Hazrat Abdullah bin Zubairؓ entered. Sayyidah Aisha رضي الله عنها said "The son of Abbas was here and praised me. I simply wish to be forgotten. Then she willed in front of Hazrat Abdullah bin Zubairؓ that she may be buried alongwith the other Holy Wives and not in the place which was still free in the Raudha Mubarak, since she did not want to be preferred above the other wives.

Sayyidah Aisha Siddiq رضي الله عنها breathed her last on 17th Ramadhan 58 A.H. during the reign of Hazrat Ameer Muawiaؓ.

Hazrat Abu Hurairaؓ lead her funeral prayers. Many torches were lighted in front of her house. There were so many women in and outside the house that due to their noise one could not understand one's words. The people were greatly grieved by her demise.

Masrooq says: "I wish to organize a mourning - assembly for the Mother of the Believers Sayyidah Aisha رضي الله عنها .

Some one asked Hazrat Abdullah bin Umarؓ as to who was saddened by Sayyidah Aisha's رضي الله عنها demise. He answered "All those were sad to whom she has been a mother."

Sayyidah Aisha رضي الله عنها had willed that she be buried immediately after her death, so she was buried in the same night, after the Night prayers in Jannatul Baqi. In this night there was such a rush of people as there was never before.

Qasim bin Muhammad, Abdullah bin Abdur Rahman,

Abdullah bin Abi Ateeq, Urwah bin Zubair lowered her body
in to the grave.

صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهَا وَرَضِيَ اللَّهُ تَعَالَى عَنْهَا

THE MOTHER
OF THE FAITHFUL
SAYYIDAH
HAFSA رَضِيَ اللَّهُ عَنْهَا

Mother of the Faithful

Sayyidah Hafsa رضى الله عنها

Sayyidah Hafsa رضى الله عنها was the daughter of the second Caliph of Islam, Hazrat Umar Farooq رضي الله عنه. Her genealogy is as follows:

Hafsa d/o. Umar s/o. Khattab s/o. Nufail s/o. Abdul Uzza s/o. Reah s/o. Abdullah s/o. Qarat s/o. Razah s/o. Adi s/o. Luwway s/o. Tahr, s/o. Malik.

Her mother's name was Zainab binte Ma'zoon, sister of the famous companion Uthman bin Ma'zoon.

Her early years:

Sayyidah Hafsa رضى الله عنها was born 5 years prior to the first call. At this time the Quraish were busy with the reconstruction of the Holy Ka'bah. When Hazrat Umar رضي الله عنه accepted Islam his whole clan entered into the true religion, too. It was during these days that Sayyidah Hafsa رضى الله عنها became a Muslim.

Her marriage:

Sayyidah Hafsa رضى الله عنها was first married to Hazrat Khunais Sahm رضي الله عنه bin Huzaifa, a respectable person from the tribe of Banu Bahm, who had accepted Islam in its very initial stages. He and Sayyidah Hafsa رضى الله عنها had emigrated to Abyssinia six years before Hijra and returned to Makkah shortly before the Holy Prophet's ﷺ migration to Madinah. they then performed Hijra to Madinah.

Hazrat Khunais رضي الله عنه was an excellent fighter. He had participated in the Battle of Badr 2 A.H. and one year later in the Battle of Uhud where he sustained serious wounds. He was taken back to Madinah for treatment, but in the end attained the glory of martyrdom.

Thus Sayyidah Hafsa رضى الله عنها daughter of Hazrat Umar Farooq رضي الله عنه became a widow. When her waiting period was

over Hazrat Umar Farooq رضي الله عنه started to look for a second husband for his daughter. He approached Hazrat Abu Bakr رضي الله عنه who kept silent. Hazrat Umar رضي الله عنه dissented this and went away. This was also the time when Sayyidah Ruqayya رضي الله عنها daughter of the Final Messenger ﷺ and wife of Hazrat Uthman Ghani رضي الله عنه had passed away. So Hazrat Umar Farooq رضي الله عنه asked him whether he would be interested in marrying Sayyidah Hafsa رضي الله عنها. Hazrat Uthman رضي الله عنه promised to think about it. A few days afterwards when they met again, Hazrat Uthman رضي الله عنه said that right now he has got no intentions of marrying again.

After some days the Holy Prophet ﷺ himself mentioned his desire to marry Sayyidah Hafsa رضي الله عنها. After the marriage was solemnised, Hazrat Abu Bakr رضي الله عنه met Hazrat Umar Farooq رضي الله عنه requesting him not to mind his having kept silent at his offer to give Sayyidah Hafsa رضي الله عنها in marriage to him. He said the only reason for his having not accepted the offer was that he knew the Holy Prophet ﷺ had shown interest in her, and Hazrat Abu Bakr Siddiq رضي الله عنه did not like to disclose the Holy Prophet's ﷺ secret.

According to one tradition the Holy Prophet ﷺ has said "I know a better husband for Hafsa رضي الله عنها than Uthman and I know a better wife for Uthman than Hafsa رضي الله عنها." Thereafter the Holy Prophet ﷺ married Sayyidah Hafsa رضي الله عنها and gave his own daughter, Sayyidah Umm Kulthoom رضي الله عنها in marriage to Hazrat Uthman رضي الله عنه, due to which Hazrat Uthman رضي الله عنه was called "Zun-Nurain" by the people, since he had the honour of marrying two daughters of ALLAH's final Messenger ﷺ.

The Holy Prophet ﷺ married Sayyedah hafsa رضي الله عنها in the third year after Hijra. 60 Traditions have been narrated by her which she had heard directly from ALLAH's most noble Prophet ﷺ and from her august father Hazrat Umar رضي الله عنه.

In the company of the Holy Prophet ﷺ :

She was well acquainted with the Holy Prophet's ﷺ noble habits. In her temper cheerfulness, boldness and courage were

united. She would often enquire from the Holy Prophet ﷺ about some religious topic and also explain the answers the Holy Prophet ﷺ had given her.

Hazrat Umm Mubashir Ansaria رضي الله عنها narrates that once ALLAH's Messenger ﷺ stated "I hope my companions of Hudaibiya shall not be made to enter Hell."

Hazrat Hafsa رضي الله عنها disagreed and quoted a verse from the Holy Qur'an:

"وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا"

(سورة مريم - ٧١)

"There is not one of you but will pass over it."
(19.71)"

ALLAH's Messenger ﷺ said that this is correct, but that ALLAH has further stated:

"ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا"

(سورة مريم - ٧٢)

"Then We shall save those who used to fear ALLAH and were dutiful to Him and We shall leave transgressors croaching therein."

The Incidence of Tahreem:

Once the Holy Prophet ﷺ spent a bit more time than usual with the Mother of the Faithful Sayyidah Zainab رضي الله عنها binte Jash, where he partook of some honey which anyone had sent to Sayyidah Zainab رضي الله عنها as gift. Sayyidah Aisha رضي الله عنها who was after all human being like all of us, though one of the very best, felt jealous. She went to Sayyidah Hafsa رضي الله عنها and told her what had happened. She also requested her that when ALLAH's Messenger ﷺ comes to meet her, she should ask him whether he had "Magha'ir" (a somewhat odorous plant). The Holy Prophet ﷺ resented all kinds of unpleasant smells. Sayyidah Hafsa رضي الله عنها obliged Sayyidah Aisha رضي الله عنها by following the request. The Holy Prophet ﷺ gravely disliked that the smell of Maghafir should be emitting from his mubarak mouth and swore not to have honey again. thereafter ALLAH revealed the following verses:

over Hazrat Umar Farooq رضي الله عنه started to look for a second husband for his daughter. He approached Hazrat Abu Bakr رضي الله عنه who kept silent. Hazrat Umar رضي الله عنه dissented this and went away. This was also the time when Sayyidah Ruqayya رضي الله عنها daughter of the Final Messenger ﷺ and wife of Hazrat Uthman Ghani رضي الله عنه had passed away. So Hazrat Umar Farooq رضي الله عنه asked him whether he would be interested in marrying Sayyidah Hafsa رضي الله عنها. Hazrat Uthman رضي الله عنه promised to think about it. A few days afterwards when they met again, Hazrat Uthman رضي الله عنه said that right now he has got no intentions of marrying again.

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Hazrat Umm Mubashir Ansaria رضي الله عنها narrates that once ALLAH's Messenger ﷺ stated "I hope my companions of Hudaibiya shall not be made to enter Hell."

Hazrat Hafsa رضي الله عنها disagreed and quoted a verse from the Holy Qur'an:

"وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا"

(سورة مريم - ٧١)

"There is not one of you but will pass over it."
(19.71)"

ALLAH's Messenger ﷺ said that this is correct, but that ALLAH has further stated:

"ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا"

(سورة مريم - ٧٢)

"Then We shall save those who used to fear ALLAH and were dutiful to Him and We shall leave transgressors croaching therein."

The Incidence of Tahreem:

Once the Holy Prophet ﷺ spent a bit more time than usual with the Mother of the Faithful Sayyidah Zainab رضي الله عنها binte Jash, where he partook of some honey which anyone had sent to Sayyidah Zainab رضي الله عنها as gift. Sayyidah Aisha رضي الله عنها, who was after all human being like all of us, though one of the very best, felt jealous. She went to Sayyidah Hafsa رضي الله عنها and told her what had happened. She also requested her that when ALLAH's Messenger ﷺ comes to meet her, she should ask him whether he had "Magha'ir" (a somewhat odorous plant). The Holy Prophet ﷺ resented all kinds of unpleasant smells. Sayyidah Hafsa رضي الله عنها obliged Sayyidah Aisha رضي الله عنها by following the request. The Holy Prophet ﷺ gravely disliked that the smell of Maghafir should be emitting from his mubarak mouth and swore not to have honey again. thereafter ALLAH revealed the following verses:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتٍ
أَزْوَاجَكَ

(سورة تحریم - ١)

"Oh Prophet! why do you forbid that which ALLAH has allowed to you, seeking to please your wives."

(66.1)"

A few days after this incident had the Holy Prophet ﷺ entrusted a secret to Hazrat Hafsa رضى الله عنها telling her not to tell it to any one else. But she could not keep the secret hidden from Sayyidah Aisha رضى الله عنها and in the end told her about it. On this the following verses were sent down.

وَإِذَا سَرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا بَاتَ بِهِ
وَإِظْهَرَهَا لِلَّهِ عَلَيْهِ عَرَفَ بَعْضَهُ وَاعْرَضَ عَنْ بَعْضٍ، فَلَمَّا
بَا هَابَاهَا بِهِ قَالَتْ مَنْ أَنْبَاكَ هَذَا قَالَ نَبَانِي الْعَلِيمُ الْخَبِيرُ،
"and remember when the Prophet ﷺ disclosed a matter in confidence to one of his wives, then she told it to another. and ALLAH apprised him thereof, he made known (to her) part thereof and passed over part. and when he told it her she said "who hath told thee?" He said "The knower the Aware hath told me." (66.3).

Since the Holy Prophet ﷺ was displeased by this affair, Sayyidah Aisha رضى الله عنها and Sayyidah Hafsa رضى الله عنها should both have settled this matter. Almighty ALLAH sent down these Ayat with regard to them.

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةِ بَعْدَ ذَلِكَ ظَهِيرٌ ۝

(سورة تحریم - ٤)

"If you twain turn unto ALLAH repentant (you have cause to do so for your hearts desired (the ban) and if ye aid one another against him (Muhammad) then ! ALLAH, even He, is his protecting friend, and Jibraeel

Ameen رضى الله عنه and the righteous among believers; and further more the angels are his helpers. (66.4)

Her character and manners:

Sayyidah Hafsa رضى الله عنها was a very devout worshipper and she abided strictly by the religious injunctions. She spent her night prostrating before ALLAH the most High and fasted frequently. Sayyidah Aisha رضى الله عنها and Sayyidah Hafsa رضى الله عنها loved each other like sisters and would help each other in many affairs.

Sayyidah Aisha رضى الله عنها had said about her that she is truly her father's daughter, being as headstrong as her august father, Hazrat Umar Farooq رضى الله عنه Sayyidah Hafsa رضى الله عنها was fasting on the day she passed away:

Her virtues and excellencies:

Sixty Ahadith have been narrated by Sayyidah Hafsa رضى الله عنها. She was a very well educated lady, many female companions and tabe'in were her students. The Holy Prophet ﷺ himself took special care of Sayyidah Hafsa's رضى الله عنها education, he ordered Hazrat Shifa رضى الله عنها binte Abdullah to teach her reading and writing. Some Hadith mentioned in the Muwatta let come through that Sayyidah Hafsa رضى الله عنها was literate.

It is not necessary to delve deeper into this topic, it should just be mentioned that this special attention which was given to women's education resulted in women competing with men in the fields of science and religion within a short span of time.

Amru bin Rafi says that he had written many Hadith from Sayyidah Hafsa رضى الله عنها for the sake of circulating them among the Muslims. Hazrat Shifa also taught Sayyidah Hafsa رضى الله عنها the art of curing insect bites by casting of spell, at the request of the Holy Prophet ﷺ.

Her love for the Holy Prophet ﷺ:

Once Sayyidah Aisha رضى الله عنها and Sayyidah Hafsa رضى الله عنها accompanied the Holy Prophet ﷺ on a journey. At night

ALLAH's Messenger ﷺ went towards Sayyidah Aisha رضى الله عنها camel. One day Sayyidah Hafsa رضى الله عنها suggested to exchange the camels, that she shall ride Sayyidah Aisha's رضى الله عنها camel and Sayyidah Aisha رضى الله عنها shall ride her camel. Sayyidah Aisha رضى الله عنها accepted the proposal and they changed camels.

At night the Holy Prophet ﷺ went to the camel on which Sayyidah Hafsa رضى الله عنها rode, thus her wish was fulfilled.

Her service to the Holy Qur'an:

When Hazrat Umar رضى الله عنه was wounded fatally, his daughter Sayyidah Hafsa رضى الله عنها and some other women went to see him. The men left when the women entered. Sayyidah Hafsa رضى الله عنها sat down besides her noble father رضى الله عنه and started weeping. After his death the manuscript of the Holy Qur'an which was prepared during the reign of Hazrat Abu Bakr Siddiq رضى الله عنه was handed over to her.

The manuscript which was prepared by Hazrat Uthman Ghani رضى الله عنه was made from this very manuscript which was under Sayyidah Hafsa's رضى الله عنها custody.

After an authentic version of the Holy Qur'an was at government expense-made available for the people even in the farflung provinces of the Islamic state, was the original version returned to Sayyidah Hafsa رضى الله عنها for safe keeping.

Her hatred for discord:

Sayyidah Hafsa رضى الله عنها hated that there should be any differences among the Muslim Community. After the war of Siffin her brother Abdullah bin Umar wanted to withdraw himself from the people, thinking this time to be one of great trials, in which the hypocrites wanted to spread mischief, taking as excuse the disputes between Hazrat Ali رضى الله عنه and Hazrat Muawiyah رضى الله عنه which arose with regard as how to treat the killers of Hazrat Uthman Ghani رضى الله عنه.

One day Hazrat Abdullah bin Umar رضى الله عنه came to his sister and said "Do you see what has happened to the people?" She advised him "I don't think you should withdraw from the people. They are eager to hear your opinion. I am afraid that if

you withdraw yourself from then there will be greater mischief."

Her demise:

Sayyidah Hafsa رضى الله عنها passed away in the year 45 A.H. in Madinah Munawwarah, during the reign of Ameer Muawiyah رضى الله عنه. Marwan who was governor of Madinah lead her funeral prayer and carried the bier on his shoulders for a few steps. Thereafter Hazrat Abu Huraira رضى الله عنه conducted her bier to the grave. She was buried in Jannatul Baqi.

Sayyidah Hafsa رضى الله عنها owned some estate which her father had given into her custody. At the time of her death she called her brother Hazrat Abdullah bin Umar رضى الله عنه and asked him to give the property in charity. Sayyidah Hafsa رضى الله عنها did not have any children.

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Mother of the Faithful
Sayyidah Zainab
Khusaymah

**THE MOTHER
OF THE FAITHFUL
SAYYIDAH
ZAINAB KHUZAYMAH**

رضى الله عنها

Mother of the Faithful
Sayyidah Zainab رضى الله عنها
binte Khuzaymah

Her name was Zainab, her honorary title was "Ummul Masakeen" Mother of Destitute. Her ancestry is as follows:

Zainab d/o. Khuzaymah s/o. Haris s/o. Abdullah s/o. Umar s/o. Abd Manaf s/o. Hilal s/o. Aamir s/o. Sa'sah

Her marriage:

She was first married to the Holy Prophet's ﷺ cousin Hazrat Abdullah bin Jahsh ﷺ, a high ranking Sahabi. Hazrat Abdullah ﷺ was martyred in third year after Hijra, in the Battle of Uhud. Before he set out to fight he prayed "Oh Lord, Creator of each and everything, let me encounter a brave and aggressive enemy and let me die at his hands. Let him Cut off my lips, my nose and my ears, so that when I met you, you will ask me "Oh Abdullah, why are your lips, your nose and your ears cut?" and then let me answer "Oh Lord! I lost them for your sake and the sake of your Prophet ﷺ."

His prayer found acceptance in the Divine court and a voice from Heaven gave him the glad tidings of martyrdom. Hazrat Abdullah ﷺ bin Jahsh then swore "By ALLAH, I shall fight the enemy till he kills me and mutilates my dead body."

He then stepped on the battle field and fought with such fury that his sword was broken in many pieces. The Holy Prophet ﷺ then gave a cane of a date-palm to him with which he fought like with a sword. In this condition he was martyred.

ALLAH's Messenger ﷺ marries Sayyidah Zainab رضى الله عنها:

The Holy Prophet ﷺ married Sayyidah Zainab رضى الله عنها in the same year in which her husband Hazrat Abdullah ﷺ bin Jahsh was martyred. The marriage was solemnised in Ramadhan 3 A.H. and 12 Awqias were fixed as Mahr.

Her virtues and excellencies:

Sayyidah Zainab رضي الله عنها was a devout worshipper, extremely benevolent and generous. She fed the beggars, the poor and destitute and she gave charity in abundance. She took great care of the needs of the orphans and the poor and she was prepared to help the destitute. Her generosity knew no bounds. Due to these noble traits she became known as "Mother of the Destitute."

Her demise:

She lived only a few months after her marriage with the Apostle of ALLAH . According to some she breathed her last in Rabi ul Awwal 4 A.H. The Holy Prophet ﷺ himself led her funeral prayer and he himself buried her with his blessed hands in Jannatul Baqi. She was thirty years old at the time of her death.

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THE MOTHER
OF THE FAITHFUL
SAYYIDAH
UMM SALAMAH

رضي الله عنها

Mother of the Faithful Sayyidah

Umm Salamah رضى الله عنها

Her name and ancestry:

Her real name was Hind and her Kunniyat was Umm Salama. She is better known by her Kunniyat. Her ancestry runs as follows: Hind d/o. Abu Umayya s/o. Mugheera s/o. Abdullah s/o. Makhzoom. Her mother's name was Atika, daughter of Amir s/o. Rabia s/o. Malik s/o. Khuzaymah s/o. Alqamah s/o. Jazal Altaan s/o. Tiras s/o. Ghanam s/o. Malik s/o. Kinanah.

Her early years:

Sayyidah Umm Salamah's رضى الله عنها father as an affluent and generous person. His real name was Hudhaifa, but he was better known by the honorary appellation "Zaidur Rakib" i.e. Provider for the riding traveller.

Under his tutelage Sayyidah Umm Salamah رضى الله عنها was brought up in great luxury and comfort. All branches of the Quraish looked at Abu Umayya with honour and respect. Whenever he left for a journey he would stand surety for the whole caravan.

Her marriage:

Sayyidah Umm Salamah رضى الله عنها was first married to her cousin Hazrat Abu Salama رضى الله عنه whose real name was Abdullah bin Abdul Asad. He is however better known by his Kunniyat. Hazrat Abu Salama رضى الله عنه was the Holy Prophet's رضى الله عنه foster-brother.

Both, Hazrat Abu Salama رضى الله عنه & Umm Salmah رضى الله عنها embraced Islam in the very beginning of the call. They were honoured with acceptance of the True Faith at a time when everyone else was still entangled in a net of doubts and refusing to accept the light which ALLAH's Final Messenger رضى الله عنه brought.

Migration to Abyssinia:

Hazrat Umm Salamah رضى الله عنها and Abu Salama رضى الله عنه accepted Islam during the early stages of Prophethood. As the numbers of Muslims increased also the vexations from side of the Makkah Pagans increased. When their oppression grew beyond endurance, the Holy Prophet ﷺ permitted those who wanted to save their life and faith to migrate to Abyssinia. Sayyidah Umm Salamah رضى الله عنها and her husband left immediately after this announcement. They stayed for some time in Abyssinia, Then they returned to Makkah from where they soon departed to Madinah.

Migration to Madinah Munawwarah:

Sayyidah Umm Salamah's رضى الله عنها migration to Madinah is especially worth mentioning because she was the first woman to migrate and also because of the extraordinary circumstances of this journey. The historians quote Sayyidah Umm Salamah رضى الله عنها narrating her hardships:

"When Abu Salama رضى الله عنه resolved to go to Madinah he had just a single camel on which he seated me and my son Salama while he himself took hold of the reins and walked. Banu Mugheera were my kinsmen (paternal home). They saw us and intercepted us saying: "We cannot let the girl go under so bad circumstances.. "They snatched the reins from Abu Salama رضى الله عنه and took me along with them. Meanwhile people from Banu Asad, i.e. Abu Salama's رضى الله عنه tribe arrived. They took my son away from me and said to my tribesmen: "If you do not let your girl go with her husband then we won't let her son stay with her." Now the three of us were separated. Since the order of migration had been given already my husband set out alone for Madinah, leaving me back in Makkah all on my own. To show my suffering I left my house every morning and sat on a high hillock. There I cried for justice till evening. This was my condition for quite some time.

One person of Banu Mugheera, who was also a relative of mine saw me and felt pity on me. He gathered the people of Banu Mugheera and addressed them: "Why do you oppress this woman? Return her child to her and let her go and join her

husband." My tribesmen's sense of honour was awakened so they said to me. "If you want you can go to your husband." When Banu Asad came to know about this they returned my son to me. I tied the litter on my camel's back and set out with my son Salama. I was alone, there was no one to accompany me. While I halted at a place called Taigha I met Uthman bin Talha, the custodian of the keys of the Holy Ka'bah. When he got to know about my plans he asked me if there is anyone to escort me. I said there was none but me and my child. Then he took hold of my camel's reins, urged it to go and said: "It is impossible that you should go alone." I swear by God that I did not meet any nobler man among the Arabs than Uthman bin Talha. When a halting stage came and we had to take a rest we would go to a secluded place between the trees and when it was time to continue the journey he would prepare the camel and bring it. When I was seated comfortably he would take hold of the reins and lead on. Thus we covered different stages of the journey till we finally reached Madinah. When Uthman bin Talha saw the houses of Quba he said to me. "Your husband lives here." I entered the settlement, putting my trust in ALLAH and indeed I found my husband. Uthman bin Talha returned then to Makkah."

Peculiarities of Sayyidah Umm Salamah رضى الله عنها

Sayyidah Umm Salamah رضى الله عنها never ceased to be impressed with this sympathy and selflessness. She says that she never saw a nobler man than Uthman bin Talha.

When ever she would reiterate her migration, she would say "I do not know if any one of the Ahl-e-Bait had to endure as many hardships as the family of Abu Salama had to endure. She was the first veiled lady to emigrate to Madinah.

Sayyidah Umm Salamah رضى الله عنها was an extremely noble and honourable woman, her father Abu Umayya was one of the most respected individuals among the Quraish. When she arrived al Quba the people asked her to introduce herself. When she told them her name and her father's name the people would not believe her, so Sayyidah Umm Salama رضى الله عنها did not say anything else.

The people were also surprised because at that time women did usually not travel alone. However Sayyidah Umm Salamah's رضي الله عنها emigration was in compliance with the Holy Prophet's ﷺ order.

When she sent a letter to her family through some people who went to Makkah to perform Hajj, then the people believed her that she was really Abu Umayya's daughter and they started to treat her with even more respect than before.

Hazrat Abu Salama's رضي الله عنه death:

Hazrat Abu Salama was an extraordinarily courageous soldier and superb horseman. He participated in the Battle of Badr and one year later in the Battle of Uhud. The Holy Prophet ﷺ dispatched a squadron under his command. He fought like a lion till his arm was severely wounded by a poisoned arrow. He underwent medical treatment which proved beneficial for some time, but the wound did not heal, it broke up again and again and finally in the fourth year after Hijra he succumbed to his injury.

Sayyidah Umm Salamah رضي الله عنها herself went to inform the Holy Prophet ﷺ about her husband's demise. ALLAH's Messenger ﷺ came to her house which was filled with sorrow and grief. Sayyidah Umm Salamah رضي الله عنها kept on crying "Alas! In what poverty he had to die!" The Holy Prophet ﷺ urged her to be patient and told her to pray for her late husband and also for herself in these words:

"Oh Allah, forgive me and him and give me after him something better in return."

Then ALLAH's Messenger ﷺ offered a distinguished funeral prayer for his deceased companion, with 9 Takbeer. The companions enquired from him "Ya Rasoolullah ﷺ! might it be that you committed an error?" He replied: "No! Abu Salama deserved 9000 Takbeer."

Hazrat, Abu Salama's eyes remained open at the time he breathed his last, so the Holy Prophet ﷺ himself closed them and prayed for his forgiveness.

When he saw Sayyidah Umm Salamah رضي الله عنها weeping he told her to be patient and to pray for the deceased soul. She was pregnant at the time of her husband's death. After her child was born Hazrat Abu Bakr Siddiq sent a proposal of marriage to her which she declined.

Her marriage with the Holy Prophet ﷺ:

The Noblest of all Prophets ﷺ sent his proposal through Hazrat Umar Farooq .

The Holy Prophet ﷺ was well aware of Hazrat Abu Salamah's devotedness and Sayyidah Umm Salmah's رضي الله عنها sense of honour and self respect.

Sayyidah Umm Salamah رضي الله عنها did not decline the offer in spite of some reservations she had, i.e. her sensitivity and sense of self-respect and the fact that she was mother of several children already, and that she was a bit aged. After the Holy Prophet ﷺ took her concerns the marriage was solemnized.

In one tradition is stated that when the Holy Prophet ﷺ sent his proposal to Sayyidah Umm Salamah رضي الله عنها she said "I have got a daughter and I am extremely sensitive." The Holy Prophet ﷺ gave as reply that "We will pray that ALLAH relieves you from the concern for your daughter and that you will be freed from your extreme sensitivity." (By sensitivity is meant the kind of feelings co-wives have got for each other.)

Therefore Sayyidah Umm Salamah رضي الله عنها accepted the proposal and was duly wedded to Muhammad ﷺ, Messenger of ALLAH.

The effect of her Prayer:

Hazrat Abu Aalamah رضي الله عنه was an outstanding Sahabi. Sayyidah Umm Salmah رضي الله عنها once said to him "I have heard that if a woman's husband dies and she does not remarry, then ALLAH will make her enter Paradise. Likewise if a man's wife dies and he does not remarry, then ALLAH will make him enter Paradise. Come, let's make an oath that neither of us will remarry in case the other dies. Hazrat Abu Salamah رضي الله عنه said to

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The Holy Prophet ﷺ was well aware of Hazrat Abu Salamah's devotedness and Sayyidah Umm Salmah's رضي الله عنها sense of honour and self respect.

Sayyidah Umm Salamah رضي الله عنها did not decline the offer in spite of some reservations she had, i.e. her sensitivity and sense of self-respect and the fact that she was mother of several children already, and that she was a bit aged. After the Holy Prophet ﷺ took her concerns the marriage was solemnized.

In one tradition is stated that when the Holy Prophet ﷺ sent his proposal to Sayyidah Umm Salamah رضي الله عنها she said "I have got a daughter and I am extremely sensitive." The Holy Prophe ﷺ gave as reply that "We will pray that ALLAH relieves you from the concern for your daughter and that you will be freed from your extreme sensitivity." (By sensitivity is meant the kind of feelings co-wives have got for each other.)

Therefore Sayyidah Umm Salamah رضي الله عنها accepted the proposal and was duly wedded to Muhammad ﷺ, Messenger of ALLAH.

The effect of her Prayer:

Hazrat Abu Aalamah رضي الله عنه was an outstanding Sahabi. Sayyidah Umm Salmah رضي الله عنها once said to him "I have heard that if a woman's husband dies and she does not remarry, then ALLAH will make her enter Paradise. Likewise if a man's wife dies and he does not remarry, then ALLAH will make him enter Paradise. Come, let's make an oath that neither of us will remarry in case the other dies. Hazrat Abu Salamah رضي الله عنه said to

her: "Will you do what I will tell you to do?" Sayyeda Umm Salamah رضى الله عنها replied: "Could there be any greater honour for me?" He then said to her "If I happen to die first, then do remarry, marry someone who is better than me." Thereafter Umm Salamah used to supplicate: "Oh Lord, if Abu Salama dies before me, then give me some better than him."

In another narration is mentioned that after Hazrat Abu Salama's ﷺ death the Holy Prophet ﷺ came to console Sayyidah Umm Salamah رضى الله عنها and advised her to pray for her husband and to request ALLAH to grant her a better husband than Abu Salama ﷺ.

She kept on wondering who could be better than Hazrat Abu Salama ﷺ till she became the wife of the Seal of Prophethood, Hazrat Muhammad Mustafa ﷺ. Thus not only finished the veing grief, the tormenting pain and endless sorrow which the death Abu Salama ﷺ brought, but the remainder of her life was changed into eternal bliss and happiness.

After her marriage:

She was married to the Holy Prophet ﷺ in Shawwal 4. A.H. ALLAH's Messenger ﷺ gave Hazrat Zainab رضى الله عنها Khuzaymah's apartment to Sayyidah Umm Salmah رضى الله عنها. In it there were two hand mills, a container with barley, a leather-pillow stuffed with the bark of the date-palm and one earthenware pot.

On the very day of her marriage she ground some barley and mixed it with clarified butter, making "Maleeda", a kind of pounded cake, which she fed to the Holy Prophet ﷺ. He stayed with Sayyidah Umm Salamah رضى الله عنها for three days. When he was about to leave she took hold of his shirt. The Holy Prophet ﷺ said to her: "In your husband's eye your status is not less than that of his other wives. If you wish I shall stay for 7 days with you and then also stay for 7 days with each other of my wives." Sayyidah Umm Salamah رضى الله عنها replied that three days are alright.

After getting married to Hazrat Muhammad Mustafa ﷺ she continued to bring up her first husband's children with utmost love and care. Also the Holy Prophet ﷺ loved these children very much and would give them lots of attention. Once Sayyidah Umm Salamah رضى الله عنها asked her august husband if there was any reward for her bringing up these children. He replied that for sure there is reward.

Hazrat Safeena ﷺ was Sayyidah Umm Salmah رضى الله عنها slave. She freed him on the condition that he would continue to serve ALLAH's Messenger ﷺ throughout his life.

Sayyidah Umm Salama's رضى الله عنها piety:

The noble companions of the Holy Prophet ﷺ would frequently send gifts to him on the day he spent with Sayyidah Aisha رضى الله عنها some of the other Holy Wives dissented this and made Sayyidah Umm Salamah رضى الله عنها their representant to talk to the Holy Prophet ﷺ about the preferential status which was given to Sayyidah Aisha رضى الله عنها. Sayyidah Umm Salamah رضى الله عنها did as requested. ALLAH's Messenger ﷺ told her: "Do not argue with me about her. She is the only wife under whose blanket I have received revelation." Sayyidah Umm Salmah رضى الله عنها became remorseful, begged pardon and went away.

One of the well-known companions of the Holy Prophet ﷺ Hazrat Ka'ab ﷺ bin Malik did by mistake not participate in the campaign of Tabuk. The Holy Prophet ﷺ as an expression of his displeasure ordered all his companions to cut off all relations with Hazrat Ka'ab ﷺ. Sayyidah Umm Salamah رضى الله عنها interceded several times during this ban for Hazrat Ka'ab ﷺ.

The Holy Porphet ﷺ spent the night in which Hazrat Kaab's prayer was accepted and revelation regarding him was sent down at Sayyidah Umm Salamah's رضى الله عنها house. He said to her: "Kaab's prayer has been heard!" Sayyidah Umm Salmah رضى الله عنها said "I will send someone to his place to convey the good news to him". Allah's Messenger ﷺ replied

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"Crowds of people will gather and you will not get a wink of sleep for the whole night."

Sayyidah Umm Salamah's رضي الله عنها sagacity at the Treaty of Hudaibiya:

Once ALLAH's Messenger ﷺ intended to perform an Umrah when the heathens of Makkah intervened and prevented him from even entering the Holy City of Makkah. The Holy Prophet ﷺ and the pagans of Makkah signed a treaty of peace for a certain period of time and on certain conditions. One of the conditions was that the Muslims would return without performing Umrah this year.

After signing the treaty the Holy Prophet ﷺ ordered his companions to slaughter their animals and shave their heads. The Sahaba considered this treaty to be a disgrace, thus in the hope of receiving some new instructions from ALLAH they did not immediately obey ALLAH's Messenger ﷺ. The Holy Prophet ﷺ perceived this and went to Sayyid Umm Salamah رضي الله عنها telling her about the incident. She asked him if he wants them to sacrifice their animals and take off their pilgrim's garbs. Then she told him if that be so, then first of all he should go out, sacrifice his animal and get his head shaved. He did as advised and when his companions saw him they rushed to follow his example without any further delay.

Sayyidah Umm Salamah رضي الله عنها interceding for Hazrat Abu Lubabah رضي الله عنه:

Hazrat Abu Lubabah Ansari رضي الله عنه was a simple and sincere companion of ALLAH's Messenger ﷺ. After the Battle of the Confederates the Holy Prophet ﷺ besieged the treacherous Jews of Banu Quraiza and sent Hazrat Abu Lubabah رضي الله عنه for negotiations. During these negotiations he happened to say something from which the Holy Prophet's ﷺ intention of killing the Jews became clear. Hazrat Abu Lubabah رضي الله عنه felt that he had disclosed the Muslims' secret. This fault of his made him feel infinitely remorseful, so he tied himself to one of the pillars in the Holy Prophet's ﷺ mosque,

implored ALLAH for forgiveness. A few days later ALLAH's Messenger ﷺ went to Sayyidah Umm Salamah's رضي الله عنها apartment. In the morning he woke up with a smile on his lustrous face. He said "Abu Lubabah's prayer has been heard." Sayyidah Umm Salamah رضي الله عنها was also full with joy and asked the Holy Prophet ﷺ to permit her to convey the good news to Hazrat Abu Lubabah رضي الله عنه. When permission was granted she stood at the door and called out "Oh Abu Lubabah glad tidings to you! Your prayer has been answered!" On hearing this Hazrat Abu Lubabah رضي الله عنه fell down in prostration. The news spread in no time among the companions, all came to the mosque and congratulated Hazrat Abu Lubabah رضي الله عنه.

The incident of Eila:

The incident of Eila happened in the 9th year A.H. Hazrat Abu Bakr Siddiq رضي الله عنه went to his daughter to advise her and so did Hazrat Umar Farooq رضي الله عنه. The latter then went to Sayyidah Umm Salamah رضي الله عنها to talk to her. She said to him a bit harshly "Son of Khattab, isn't it amazing that you intervene in all affairs to such an extent that you now even intervene in the affairs of the Holy Prophet ﷺ and his wives."

After hearing this dry remark he kept silent, got up and went away. At night the rumour spread that ALLAH's Messenger ﷺ had divorced his wives. In the morning Hazrat Umar رضي الله عنه presented himself to the Holy Prophet ﷺ and told him about the whole matter. When he stated Sayyidah Umm Salama's رضي الله عنها reply the Holy Prophet ﷺ smiled.

The Prophecy of Sayyidina Imam Husain's رضي الله عنه martyrdom:

Sayyidah Umm Salamah رضي الله عنها was the first to be apprised of the prophesy of Sayyidina Imam Hussain رضي الله عنه martyrdom. While Sayyidina Imam Hussain رضي الله عنه fought the Syrian troops with valour and bravitude, Sayyidah Umm Salmah رضي الله عنها saw the Holy Prophet ﷺ in a dream. He was in a state of great anxiety and grief, the hair of his blessed head and beard being dishevelled. She asked him: "Oh

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Messenger of ALLAH ﷺ, why are you in this state of despair? He replied: "I have come back from the place where my grandson Hussain was martyred." On waking up her eyes were overflowing with tears and she said "The people of Iraq killed Hussain, may ALLAH destroy them. They disgraced Hussain, may ALLAH's curse be on them."

The Verse of Tatheer:

On day the Noblest of ALLAH's Prophet ﷺ was in the house of Sayyidah Umm Salama رضى الله عنها, when the Verse of Tatheer were sent down:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَ
كُم تَطْهِيرًا
(سورة احزاب- ٣٣)

"ALLAH's wish is but to remove uncleanness far from you, on Folk of the Household, and cleanse you with a thorough cleansing."

The Holy Prophet ﷺ sent for Sayyidah Fatima Zahra رضى الله عنها, Sayyidina Ali رضى الله عنه and Sayyidina Hasan رضى الله عنه and Hussain رضى الله عنه. Then he covered them with his blanket and prayed: "Oh Lord! These are my family these are the people of my house!" Sayyidah Umm Salamah رضى الله عنها asked: "Oh Messenger of ALLAH ﷺ! Do I also belong to the people of your house?" He replied "You have got your own position and you are good!".

Her eagerness to hear Hadith:

Sayyidah Umm Salmah رضى الله عنها was extremely fond of hearing Hadith. Once she was plaiting her hair when the Holy Prophet ﷺ stepped on the pulpit to deliver a speech. He had hardly uttered "يا ايها الناس" (Oh you people) when she ordered her maid to plait her hair for her. The maid asked: "Why the hurry? He just said "Oh you people" Sayyidah Umm Salamah رضى الله عنها quickly finished plaiting her hair and said "Are we not counted among "people"? Thereafter she listened to the remainder of the speech with complete attention and devotion.

Her love for the Holy Prophet ﷺ:

One indication of her love for the Holy Prophet ﷺ is that she had preserved some of his blessed hair in a silver phial. In one narration in *Bukhari Shareef* is stated that whenever any of the noble companions suffered from any ailment, she would immerse these sacred relics in a bowl of water. By the blessing of these hair the patient would be cured.

In the eleventh year A.H. when the Holy Prophet ﷺ fell sick with his final illness, she once went into the room. Seeing her beloved husband ﷺ in such agony was too much for her to bear so she cried out aloud in distress. The Holy Prophet ﷺ then consoled her and said that it is not proper for a Muslim to cry like this in face of any adversity.

Once she wore a necklace which had some gold in it. The Holy Prophet ﷺ expressed his dislike for it, so she took it off immediately and threw it away.

Before his passing away the Holy Prophet ﷺ had whispered some thing into the ears of Sayyidah Fatima Zahra رضى الله عنها. Sayyidah Aisha Siddiqah رضى الله عنها inquired at this very time about the secret but Sayyidah Umm Salamah رضى الله عنها preferred to wait till Sayyidah Fatima رضى الله عنها had regained her composure, before she asked her.

Benefit of the Holy Prophet's ﷺ company:

Sayyidah Umm Salamah رضى الله عنها after marrying the Holy Prophet ﷺ benefitted tremendously from his noble companionship. She preserved many prophetic traditions expanded her knowledge by inquiring thoroughly any point of religion, and then spread that knowledge. Many of the Sahaba and Tabein heard Hadith from her, including Mother of the Faithful Sayyidah Aisha Siddiqah رضى الله عنها and Hazrat Abdullah bin Abbas. 383 Hadith have been narrated by her. All of the Holy Wives memorized the sayings of ALLAH's final Messenger ﷺ, but none of them equalled Sayyidah Aisha Siddiqah رضى الله عنها and Sayyidah Umm Salamah رضى الله عنها. Marwan ibnul Hakam would inquire about legal rulings from her. He

used to say "Why ask someone else when the wives of the Holy Prophet ﷺ are amongst us."

Also Hazrat Abu Huraira benefitted from Sayyidah Umm Salamah's رضي الله عنها knowledge. Sayyidah Umm Salamah رضي الله عنها used to read the Holy Qur'an in the same manner as ALLAH's Apostle did. Once someone asked her how Hazrat Muhammad Mustafa ﷺ used to read the Holy Qur'an. She replied "he used to read each *Ayat* separately", then she started recitation in exactly the same way. Sayyidah Umm Salamah رضي الله عنها was not only a narrator of Hadith but was also capable of deducing different legal injunctions therefrom. Allamah Ibn Qayyum says that if all her verdicts would be collected they would fill one tome.

Her Generosity:

Like her father her generosity too, knew no bounds and she also urged others to be generous. Never was any beggar sent away empty-handed, even if there was only little she would give it to the beggar. Once some destitutes including some women came to her house begging for alms with great impunity. Ummul Hasan was also there then and she reprimanded the paupers. Sayyidah Umm Salamah رضي الله عنها stopped her saying: "We were not ordered to do that. Let them not go empty handed. Even if there be nothing, given them at least a date." Once Hazrat Abdur Rahman bin Auf said to her and said "I have accumulated so much wealth that I am worried lest it should be destroyed." She advised him: "Spend it, I have heard the Holy Prophet ﷺ say that there are such among my Sahabah who will not see me after my death."

Once some gentleman came to the Holy Prophet ﷺ and stayed with him for quite long. After he left the Holy Prophet ﷺ asked Umm Salamah whether she knew who that gentleman was. She said "I think he was Hazrat Dihya." Then the Holy Prophet ﷺ also asked others. Thereafter he disclosed that it was Hazrat Jibraeel Ameen عليه السلام who had come in the shape of Hazrat Dihya Kalbi.

Her children :

Sayyidah Umm Salamah رضي الله عنها had 4 children from her first husband. She had no children from the Holy Prophet ﷺ. There were 2 boys: Salamah and Umar and 2 girls: Zainab and Durrah.

Her character and manners:

She spent her life in piety and asceticism. She used to fast three days every month and was fond of meritorious deeds. She was devout worshipper and a god-fearing lady. She gave no attention to the pleasures of this world and would strictly fulfil the commandments of God and stay away from what He had forbidden. Some people became a bit lax with the timings of the prayers, so Sayyidah Umm Salamah admonished them that the Holy Prophet ﷺ used to offer the noon-prayer early whereas you people offer the afternoon-prayer early.

Her virtues and excellencies:

With regard to her virtues and excellencies she is second to none except Sayyidah Aisha رضي الله عنها. Hazrat Abdullah bin Zubair used to offer two Rakaat after the afternoon-prayer. Marwan asked him why he does so. He replied that he had seen the Holy Prophet ﷺ also do this. Since Hazrat Abdullah bin Zubair attended Sayyidah Aisha's رضي الله عنها lecture-circle to learn Hadith, Marwan sent a man to her to verify the report. She said "I heard this Hadith from Sayyidah Umm Salamah رضي الله عنها. The man then went to Sayyidah Umm Salamah رضي الله عنها and told her the reason for his coming. She said "May God forgive Aisha رضي الله عنها, she did not understand this point. I told her that the Holy Prophet ﷺ forbade the offering of those two Rakaat." Hazrat Abu Huraira held the opinion that in the month of Ramadhan one should take bath (after sexual defilement) immediately on getting up in the morning. Otherwise the fast would be vitiated. One person went to inquire from Sayyidah Aisha رضي الله عنها and Sayyidah Umm Salamah رضي الله عنها. Both of them replied that the Holy Prophet ﷺ would commence the fast in this state. When

Hazrat Abu Huraira رضي الله عنه heard about this he went pale and took back his verdict immediately, saying what should I do? I was told this by Fadl bin Abbas, but obviously Sayyidah Aisha رضي الله عنها and Sayyidah Umm Salamah رضي الله عنها are more knowledgeable. Then he withdrew his verdict.

Once a few Sahaba presented themselves to Sayyidah Umm Salamah رضي الله عنها requesting her to tell something about the Holy Prophet's صلى الله عليه وسلم domestic life. She said that his outward and inward were identical. When the Holy Prophet صلى الله عليه وسلم came she told him about the incident and he praised her saying "Well done". Sayyidah Umm Salamah رضي الله عنها always tried to satisfy the questioner fully so that no vagueness what-so-ever remained in her answer.

Thereafter she used to give very clear and detailed replies. Once she explained a legal detail to someone who then got up and went to the other Holy Wives. All of them gave him the same answer. He returned them to Sayyidah Umm Salamah رضي الله عنها and told her about his finding. She said to him "Wait a while, let me satisfy you fully. I have heard this Hadith from the Holy Prophet صلى الله عليه وسلم himself.

Her death:

There is difference of opinion regarding the year of her death, but the most correct view is that she died in 63 A.H. In this year the Battle of Hirra took place. She was 84 years at the time of her death. Hazrat Abu Huraira رضي الله عنه let her funeral prayer. She is buried in Jannatul Baqi. She the last of the Holy Wives to pass away.

صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهَا وَرَضِيَ اللَّهُ تَعَالَى عَنْهَا

THE MOTHER OF THE FAITHFUL SAYYIDAH ZAINAB BINTE JAHSH

رضي الله عنها

Mother of the Belivers

Sayyidah Zainab رضى الله عنها bin Jash

Her Name and Ancestry:

Her name was Zainab, her Kunniyyat Ummul Hakam. She belonged to the tribe of Quraish, the clan of Asad bin Khuzaymah. Her mother's name was Ameen¹ and her desceandancy is as follows:

Zainab d/o. Jahsh s/o. Rabab s/o. Yamar s/o. Sabra s/o. Murah s/o. Kaseer s/o. Ghanam s/o. Dudran s/o. Asad s/o. Khuzaymah². She and her family migrated to Madinah in the 13th year of the call Sayyidah Zainab رضى الله عنها binte Jahsh belongs to those women who while migrating had the honour of migrating with the Holy Prophet's ﷺ family.

Her marriage:

Sayyidah Zainab رضى الله عنها binte Jahsh was first married to Hazrat Zaid bin Haritha رضى الله عنه. Hazrat Zaid's ﷺ father's name was Haritha and that of his mother Saadi. His mother once took him to her family's house when the caravan was attacked by some highwaymen. Zaid رضى الله عنه was seized and brought to Makkah where he was sold as a slave. Hakeem bin Hizam, a nephew of Sayyidah Khadeeja رضى الله عنها bought him for 400 Dirham and presented him to his aunt Sayyidah Khadeeja رضى الله عنها, who in turn, after her marriage, presented Hazrat Zaid رضى الله عنه to Hazrat Muhammad Mustafa ﷺ. Hazrat Muhammad set Hazrat Zaid رضى الله عنه free and adopted him as his son. Thus Hazrat Zaid رضى الله عنه became known as Zaid, son of Muhammad. Sayyedina Muhammad's ﷺ companionship suited him extremely well. When his father and uncle got to know about his whereabouts they came to Makkah to take him back home. The Holy Prophet ﷺ granted Hazrat Zaid رضى الله عنه

¹ Who was the sister of Abdul Muttalib, the Holy Prophet's ﷺ grandfather.

² Thus she was the Holy Prophet's ﷺ cousin.

option to go back with his family or to stay with him in Makkah. Hazrat Zaid رضي الله عنه preferred to stay with the Messenger ﷺ above going back with his father. When Hazrat Zaid رضي الله عنه attained maturity he was married by the Holy Prophet ﷺ to his slave-girl Baraka, who had raised Hazrat Muhammad ﷺ for some time after the death of his mother Sayyidah Amna رضي الله عنها. Baraka was first Sayyidah Amna's رضي الله عنها slave-girl, after her death she belonged to Hazrat Muhammad ﷺ. She accepted Islam in its initial stage and also emigrated to Madinah. She was held in high esteem by Hazrat Muhammad ﷺ. Hazrat Zaid's sons, including the glorious Sahabi Hazrat Usama رضي الله عنه bin Zaid were born to him from that honourable lady, Sayyidah Umm Aiman رضي الله عنها.

Hazrat Zaid was already married to Sayyidah Umm Aiman رضي الله عنها when the Holy Prophet ﷺ intended to marry Hazrat Zainab رضي الله عنها binte Jahsh to him and also sent a marriage proposal to the same effect. Neither Sayyidah Zainab رضي الله عنها binte Jahsh nor her brother Hazrat Abdur Rahman رضي الله عنه bin Jahsh thought it well that a high-born Quraish lady should be married to a freed slave. But from the viewpoint of Islam there was nothing against this marriage rather it was a practical demonstration of the concept of human equality in Islam, since in Islam the only criterion for nobleness is piety. Hazrat Zaid رضي الله عنه, inspite of having been a slave was a good Muslim and a virtuous person. Thus according to the principals of Islam his status was not less than that of a free person. Therefore the Holy Prophet ﷺ did not hesitate to marry him to Sayyidah Zainab رضي الله عنها. The proposal sent by ALLAH's Messenger ﷺ was for Hazrat Zaid رضي الله عنه bin Haritha and since Sayyidah Zainab رضي الله عنها bin Jahsh disliked it the following verses of the Holy Qur'an were sent down:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ط وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُبِينًا،
(سورة احزاب - ٣٦)

"and it becometh not a believing man or a believing woman, when ALLAH and his Messenger ﷺ have decided an affair that they should claim any say in this affair, and whosoever is rebellious to ALLAH and His Messenger ﷺ, he verily goeth astray in manifest error."

As soon as Sayyidah Zainab رضي الله عنها and her brother got to know about this revelation, they discarded their objections and agreed to the proposal. The Holy Prophet ﷺ married then Sayyidah Zainab رضي الله عنها to Hazrat Zaid رضي الله عنه. This dower amounted to 10 Dinar, 60 Diham, 4 suits of cloth, 50 Mudd grain and 30 sa'a of dates.

After the marriage was solemnized Sayyidah Zainab رضي الله عنها started to live with Hazrat Zaid. Sayyidah Zainab رضي الله عنها disliked this boand for a few reasons, thus before the marriage she said to the Holy Prophet ﷺ. "Oh Messenger of Allah! I do not like Zaid," but the Noblest of all Messengers ﷺ considered this marriage to be a source of goodness and thus according to his will the nuptial knot was tied between Sayyidah Zainab رضي الله عنها and Hazrat Zaid رضي الله عنه. But the two did not get along well. After approximately one year Hazrat Zaid رضي الله عنه complained to the Holy Prophet ﷺ: "Oh Messenger of ALLAH. Zainab رضي الله عنها is constantly abusing me therefore I want to divorce her." But ALLAH's Messenger ﷺ kept calming him, since he thought divorce is a most repugnant thing in the sight of ALLAH the Great. So the following verses were sent down:

وَإِذَا تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ،
(سورة احزاب - ٣٧)

"And when thou saidst unto him on whom ALLAH hath conferred favour and thou hast conferred favour, Keep thy wife to thyself and fear ALLAH." (33.37)

But reconciliation was not possible. In the end Hazrat Zaid رضي الله عنه divorced Sayyidah Zainab رضي الله عنها. Sayyidah Zainab رضي الله عنها

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belonged to the noblest clan of the tribe of Quraish, the clan of Banu Hashim, whereas Hazrat Zaid رضي الله عنه was a dark complexioned slave. Due to this not only Sayyidah Zainab رضي الله عنها but her whole family felt aversion to this bond, that a girl from a noble Quraish family should marry a freed slave. But they kept silent since this marriage was ordered by the Holy Prophet ﷺ. The marriage of Sayyidah Zainab رضي الله عنها to Hazrat Zaid رضي الله عنه was an example for the whole Arabian peninsula, that a freed slave has got the same status as respectable person of the tribe of Quraish.

The Holy Prophet ﷺ marries Sayyidah Zainab رضي الله عنها

When Sayyidah Zainab رضي الله عنها had completed the waiting period after her divorce, ALLAH the Great ordered his Messenger ﷺ to marry the divorced wife of his adopted son Hazrat Zaid رضي الله عنه bin Haritha. But the Arabs of this time thought adopted sons to be just like real sons thus the Holy Prophet ﷺ felt reluctance to take this step. Since this misperception was a remnant of the Age of Ignorance it was necessary to eradicate it, thus the following verse was revealed.

وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ
أَحَقُّ أَنْ تَخْشَهُ ط
(سورة احزاب - ٣٧)

"and thou hidst in thy mind that which ALLAH was to bring to light and thou didst fear mankind whereas ALLAH had a better right that thou shouldst fear Him" (33.37)

ALLAH the Most Exalted silenced critics thus:

"Muhammad ﷺ is not the father of any man among you, but he is the Messenger ﷺ of ALLAH and the Seal of Prophets and ALLAH is Aware of all things."

Then the order was given to call people by the names of their real fathers. Therefore the Holy Prophet ﷺ appointed Hazrat Zaid رضي الله عنه to convey the proposal of marriage to Sayyidah Zainab رضي الله عنها. Hazrat Zaid رضي الله عنه went to her and said "Zainab! ALLAH's Messenger ﷺ wishes to marry you." Sayyidah

Zainab رضي الله عنها answered "I shall pray to my Lord to guide me to what is best for me." Then she stood up and started praying. Meanwhile ALLAH revealed to His Messenger the verses:

فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَا كَهَا
(سورة احزاب - ٣٧)

"So when Zaid had performed the necessary formality (of divorce) from her, We gave her unto thee in marriage" (33.37)

Thus Sayyidah Zainab رضي الله عنها was married by the Holy Prophet ﷺ and he went to her house. In the morning the wedding reception was held, bread and curry were prepared to be served to the guests. Umm Sulaim, a maternal aunt of the Holy Prophet ﷺ and mother of Hazrat Anas رضي الله عنه sent some maleeda (a kind of pounded cake). When all the food stuff was prepared, the Holy Prophet ﷺ sent Hazrat Anas رضي الله عنه to invite the guests. 300 people attended the feast. When the food was served the Holy Prophet ﷺ ordered the people to come in groups of ten. When the first group had eaten to satisfaction the next group would step forward. During this wedding reception the order for women to veil themselves was sent down. It happened thus that after the feast some people started to engage in idle talk. The Holy Prophet ﷺ retired to Sayyidah Zainab رضي الله عنها binte Jahsh's house. Because of the people sitting outside he stepped out again and again and went back in, but due to his extreme shyness he did not say anything. Sayyidah Zainab رضي الله عنها sat inside her house, facing the wall. When the people saw ALLAH's Messenger ﷺ enter and leave the apartment again and again they understood and went away. Hazrat Anas رضي الله عنه informed the Holy Prophet ﷺ who was in the apartments of the other wives that the people had dispersed. He came out and then the verses concerning the veil were sent down:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ
إِلَىٰ طَعَامٍ غَيْرِ نَاطِرِينَ إِنَّا هُمْ وَأَنَّا وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَادْ

أَطْعَمْتُمْ فَأَنْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثِ ط إِنَّ ذَلِكَ كَانَ
يُؤْذِي النَّبِيَّ فَيَسْتَحْيُ مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَ
إِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ط

(سورة الاحزاب-٥٣)

"Oh you who believe! Enter not the dwellings of the Prophet ﷺ for a meal without waiting for the proper time, unless permission be granted you. But if you are invited, enter, and, when your meal is ended then disperse. Linger not for conversation. Lo! that would cause annoyance to the prophet, and he would be shy of (asking) you (to go); But ALLAH is no shy of the truth. and when you ask of them (the Holy Wives) anything, ask it from behind a curtain (33.53)

After these Ayaat were revealed the Holy Prophet ﷺ hang some curtain in front of the door and also forbade the people to enter someone else's house without prior permission. This incidence took place in Zi Qa'dh 6.A.H.

The outcomes of this wedding:

The marriage of Sayyidah Zainab رضى الله عنها binte Jahsh with the Holy Prophet ﷺ has some special points worth mentioning:

- ▶ Through this marriage the misconception of the Days of Ignorance that an adopted son is like a real son has been abrogated.
- ▶ The concept of equality in Islam has been demonstrated in an excellent manner, the distinction between a free person and a slave has been finished.
- ▶ The verses concerning the Veil were sent down.
- ▶ This Wedding was followed by a sumptuous feast in which mutton, bread and pounded cake were served and all guests ate to their satisfaction.
- ▶ Sayyidah Zainab رضى الله عنها binte Jahsh prided herself in the fact that as compared to the other Holy Wives, it was ALLAH

himself who gave her in marriage to the Holy Prophet ﷺ, and that only in her wedding reception bread and meat were served.

Her manners and Character:

Sayyidah Zainab رضى الله عنها bin Jahsh was endowed with extremely good manners and a noble character, yet she was the greatest rival of Sayyidah Aisha Siddiqa رضى الله عنها. During the incident of Ifk, when Sayyidah Aisha رضى الله عنها was falsely accused of unchastity, the Holy Prophet ﷺ went to Sayyidah Zainab رضى الله عنها to enquire from her about Sayyidah Aisha رضى الله عنها. She said Messenger of ALLAH ﷺ, I guard my eyes and my ears, by God! I know nothing but goodness about her." Sayyidah Aisha رضى الله عنها said that abstinence and piety saved her from backbiting. She was generous beyond limitations, she patronized the poor and the destitute. Whatever she got she gave in charity. She entertained the poor without restriction, therefore her abode was called. "Ma'wal Maskeen" i.e. "Abode of the poor."

After the afternoon prayer the Holy Prophet ﷺ would visit each of his wives for sometime. When he came to the house of Sayyidah Zainab رضى الله عنها she would give him some honey to drink. She abided strictly by the Holy Law, the Shariah. Three days after her brother's death she asked for some perfume and applied it to her clothes and body. Then she said "I was not in need of the perfume. I used it just because ALLAH's Messenger ﷺ had said that it is not permissible for any woman who believes in the Hereafter to mourn for any one more than three days, except for her husband whom she should mourn for 4 months and 10 days.

Her virtues and excellencies:

She used to tan skins and then spend the money thus earned in the path of ALLAH. How little she cared about money is proven from the fact that when Hazrat Umar Farooq رضي الله عنه raised her allowance to 12000 Dirham she did not take anything therefrom except once and then she distributed the amount

among her relatives and the poor. Then she prayed "Oh ALLAH! Let this money not reach me again because it is a great trial."

Once the Holy Prophet ﷺ distributed some wealth among a group of emigrants. Sayyidah Zainab رضي الله عنها started to talk on some topic while the distribution was going on. Hazrat Umar Farooq رضي الله عنه forbade strictly that she intervened in this affair. On this the Holy Prophet ﷺ said "Umar, do not say anything to her she is a devout worshipper and ascetic."

Musa bin Tariq writes in his tradition that Sayyidah Aisha رضي الله عنها had said about Sayyidah Zainab رضي الله عنها that there is no better woman than her with regard to religious affairs, piety, giving of charity, strengthening ties of kinship, generosity and selflessness.

In another place is mentioned that Sayyidah Aisha رضي الله عنها had said "I have seen no woman better than her with regard to religion. May ALLAH have mercy on her."

Surely she had an unmatched status in religion. ALLAH married her to His Prophet ﷺ and because of her several Qur'anic Aya'at have been revealed.

Once ALLAH's Messenger ﷺ said to his wives "The one with the longest hands will meet me first: Therefore the Holy Wives started to measure their hands. Sayyidah Zainab رضي الله عنها's hands were far more open than ours when it came to charity. She used to labour with her own hands and spend whatever she earned in charity.

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Sayyid Zainab رضي الله عنها binte Jahsh narrated only a few tradition. In the book of Hadith only eleven of her narrations have been mentioned. Among the narrators are Umm Habibah, Zainab رضي الله عنها binte Abi Salama, Muhammad bin Abdullah bin Jahsh, Kulthoom binte Falq.

The paupers of Madinah mourned when Sayyidah Zainab رضي الله عنها passed away.

Her death:

Sayyidah Zainab رضي الله عنها passed away in the year 20 A.H, at the age of 53. She had herself arranged for her shroud and had willed that she be shrouded in those sheets, so her will was fulfilled. She also willed that if Hazrat Umar Farooq sends a shroud for her it should be given in charity, and that she should be lifted on the same bier on which the Messenger ﷺ of ALLAH was lifted. First Hazrat Abu Bakr Siddiq رضي الله عنه was carried to his resting-place on this bier. After him she was the first woman to be carried on it.

Hazrat Umar Farooq رضي الله عنه offered her funeral prayer. She has been buried in Jannatul Baqi. On that day it was extremely hot. Hazrat Umar رضي الله عنه ordered a tent to be erected where the grave was dug. It has been said that this was the first tent to be erected in Baqi over a grave. When the coffin was brought to the grave-yard Hazrat Umar رضي الله عنه wanted to lower her body into the grave, but first he enquired from the other Holy Wives whether it is permissible for him to do so or not.

The answer was that only someone who came to her during her life time is allowed to enter the grave, that means only such relative from whom she did not have to veil herself. Therefore Usama bin Zaid (her step son), Muhammad bin Abdullah bin Jahsh (her nephew) and Abdullah bin Abi Ahmad bin Jahsh (her nephew) lowered her in the grave. Hazrat Umar Farooq رضي الله عنه sat at the edge of the grave during the burial and some other senior Sahaba kept standing.

Her close relatives (Mahrams) then threw earth on her grave.

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**THE MOTHER
OF THE FAITHFUL
SAYYIDAH
JAWAIRIYA رضى الله عنها
BINTE HARITH**

Mother of the Faithful Sayyidah Juwairiya رضى الله عنها binte Harith

Name and Descendancy:

Her name was Barraah, she belonged to Banu Mustaliq, a clan of the tribe of Khuza'a. Her descendancy is as follows: Barraah d/o. Harith s/o. Abi Zirr s/o. Habib s/o. Iyaz s/o. Jazema (Mustaliq) s/o. Sa'ad s/o. Amru s/o. Rabee'a s/o. Harisa s/o. Umar Mazinia.

Sayyidah Juwairiya's رضى الله عنها father Harith bin Abi Zirr was the chief of Banu Mustaliq.

Her marriage:

Sayyidah Juwairiya رضى الله عنها was first married to a man from her own tribe, her cousin Musafai bin Safwan bin Shaghar.

The campaign against Banu Mustaliq:

Sayyidah Juwairiya's رضى الله عنها father was the Chief of Banu Mustaliq. Her husband and her father were both staunch enemies of Islam. Harith started to prepare for an attack on Madinah Munawwarah, having been requested to do so by the Quraish.

When ALLAH's Messenger ﷺ got to know about their intention he sent Hazrat Buraida Aslamiؓ to gather further information. On his return he confirmed the news. Thus the Holy Prophet ﷺ ordered his companions to start preparations.

On 2nd Sha'ban 5 A.H. the Army of Islam left Madinah and encamped at a place called Muraisa. Harith was already informed about this move, and soon his army dispersed in panic. But the people living in Muraisa showed more courage, they picked up their arms to fight the Muslims and showered arrows on the army of Islam for long. The Muslims then launched a sudden attack routed the enemy and killed eleven of them. 600 men were captured and the booty consisted of 2000 camels and 5000 goats.

Sayyidah Juwairiya رضى الله عنها becomes the wife of the Holy Prophet ﷺ :

Sayyidah Juwairiya رضى الله عنها was among the prisoners of war. Her father was the chief of Banu Mustaliq. When she was captured her father came to the Holy Prophet ﷺ saying: "My daughter belongs to a noble family, she cannot become an ordinary maid servant. My status is even higher than hers. I am the chief of this tribe and a leader of the Arabs. Thus you should free the girl." ALLAH's Messenger ﷺ said "should we not rather let her herself decide her fate?" Harith then said to his daughter: "Muhammad ﷺ gave you the option, so do not disgrace me." She answered "I like for myself to stay in the service of the Messenger ﷺ of ALLAH's .

According to another narration all the captives were made slaves and imprisoned. Sayyidah Juwairiya رضى الله عنها was allotted to Hazrat Sabit bin Qais رضى الله عنه. She went to Hazrat Sabit رضى الله عنه and requested him to give her a chance to buy her freedom. Hazrat Sabit رضى الله عنه agreed and fixed 19 baqiyya gold as price. Since Sayyidah Juwairiya رضى الله عنها did not have any money with her, she thought of asking the people to help her. She approached ALLAH's Messenger ﷺ who asked her if she would not rather have something better than that. She then wanted to know what that could be. The Holy Prophet ﷺ said, "I shall pay the money on your behalf and take you as wife." Sayyidah Juwairiya رضى الله عنها accepted the proposal, thus the Holy Prophet ﷺ paid the money and married her. It was then that he changed her name from Barrah to Juwairiya رضى الله عنها.

Sayyidah Juwairiya رضى الله عنها marriage: a source of mercy:

As soon as ALLAH's final Messenger ﷺ had wedded Sayyidah Juwairiya رضى الله عنها all the Sahaba set free the captives of this campaign, and returned the booty to them. They said "A tribe from which the Holy Prophet ﷺ has taken a wife cannot be enslaved." On this happy occasion 100 families of Banu Mustaliq were blessed with freedom.

Sayyidah Juwairiya رضى الله عنها father embraces Islam:

Harith did not know that his daughter had become the wife of the Holy Prophet ﷺ. He loaded some camels with goods and set out for Madinah to ransom his daughter. On the way, at a place called Aqeeq he let his camels graze. Two camels were particularly dear to him, so he hid them in a ravine. On arriving in Madinah he presented himself to the Holy Prophet ﷺ addressing him; "My daughter is your captive, take her ransom from me and return her to me." Then he showed whatever goods and camels he had brought with him. The Holy Prophet ﷺ asked. "What about those two camels which you hid in a ravine at Aqeeq?" Harith was greatly impressed, embraced Islam and accepted Muhammad Mustafa ﷺ as his master. Then he also learned that his daughter for whose ransom he took so much pain, had attained the honourable rank of being wife of the Holy Prophet ﷺ. This pleased Hazrat Harith رضى الله عنه a lot, he heartily embraced his daughter and then he happily returned home with the people of his tribe.

Her dowry consisted of her freedom and the freedom of all the captives taken from her tribe.

Sayyidah Juwairiya رضى الله عنها dream:

Sayyidah Juwairiya رضى الله عنها says that three days prior to the Holy Prophet's ﷺ arrival in the area of Banu Mustaliq she dreamt that the moon came from the direction of Madinah and fell into her lap. However she deemed it better not to narrate this dream to anyone.

She says that when ALLAH's Messenger ﷺ arrived for the campaign, she hoped that her dream would come true and the Messenger ﷺ of ALLAH married her.

Her character and manners:

Sayyidah Aisha رضى الله عنها stated that Sayyidah Juwairiya رضى الله عنها was beautiful and well-proportioned, delicate and elegant. Whoever saw her could not help but love her.

Sayyidah Juwairiya رضى الله عنها was a devout worshipper. Once

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ALLAH's Messenger ﷺ came to her place and found her busy in worship. It happened that once he saw her in the mosque early in the morning, engaged in prayers. At noon he passed there again and found her still praying. He then asked her whether she always prayed like this. She replied in the affirmative so he told her "If you read those glorifications of ALLAH it would be superior to your acts of warship."

سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ
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مِدَادَ كَلِمَاتِهِ

"I hymn the glory and praise of ALLAH equal in number to His creation,

"I hymn the glory and praise of ALLAH according to His will and pleasure,

"I hymn the glory and praise of ALLAH equal in weight to that of this mighty throne, and

"I hymn the glory and praise of ALLAH equal in dimension to His words.

Once ALLAH's Messenger ﷺ visited Sayyidah Juwairiya رضى الله عنها in her home and asked her if there was anything to eat. She replied "Oh Messenger ﷺ of ALLAH! I swear by ALLAH that we have got nothing to eat except for a few gifts which my maid-servant got in charity." Then ALLAH's Messenger ﷺ said "Bring them, the charity had arrived at its proper place, now it is a present for us."

Once on a Friday the Holy Prophet ﷺ visited Sayyidah Juwairiya رضى الله عنها who was keeping a fast on that day. He asked her whether she kept a fast yesterday or intended to fast tomorrow. When she replied in the negative, the Holy Prophet ﷺ ordered her to break her fast. In another narration is stated that ALLAH's Messenger ﷺ used to fast three days every month one of which would be a friday, therefore there is

difference of opinion regarding fasting on Fridays only. According to Imam Abu Yusuf one has the option to fast on a Friday and add one more day to it.

Her Excellencies and vitures:

Sayyidah Juwairiya رضى الله عنها narrated a number of Hadith from the Holy Prophet ﷺ and Ibn Abbas, Jabir, Ibn Umar, Ubaid bin Asbaq, Tufail, Abu Ayyub, Muraghi, Kulthoom, Ibn Mustaliq, Abdullah bin Shidad bin Ilhad Kuraib heard them from her.

Her death:

Sayyidah Juwairiya رضى الله عنها passed away in the year 56 A.H. in the month of Rabiul Awwal. She was 65 years old. Marwan, the govenor of Madinah offered her funeral prayers. She is buried in Jannatul Baqi.

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**THE MOTHER
OF THE FAITHFUL
SAYYIDAH
UMM HABEEBAH**

رضى الله عنها

Mother of the Faithful Sayyidah

Umm Habeebah رضى الله عنها

Name nad Descendancy:

Her name was Ramlah, her Kunniyat Umm Habeeba رضى الله عنها. She was the daughter of Hazrat Abu Sufyan and her descendancy is as follows: Ramlah d/o. Abu Safyan s/o. Dahr s/o. Harb s/o. Umayya s/o. Abdush-shams. Her mother's name was Safiya binte Abi Al Aas. She was the paternal aunt of Hazrat Uthman Ghani رضى الله عنه. Sayyidah Umm Habeeba رضى الله عنها was the real sister of Hazrat Amir Muawia رضى الله عنه and a cousin of Hazrat Uthman Ghani رضى الله عنه. She was born 17 years prior to the beginning of the Divine Mission.

Her marriage:

She was first married to Ubaidullah bin Jahsh bin Rabab who belonged to the tribe of Banu Asad bin Khuzaimah, an alley of Umayyah bin Harb.

Her migration and Islam:

Sayyidah Umm Habeeba رضى الله عنها and her husband both accepted Islam in the very beginning. Her father Abu Sufyan رضى الله عنه was at that time one of the bitterest enemies of Islam, who would not tolerate that any Muslim should remain alive. Thus when the Holy prophet ﷺ permitted the Muslims to leave for Ethiopia, then Ubaidullah bin Jahsh and Sayyidah Umm Habeeba رضى الله عنها also left Makkah.

After arriving in Ethiopia a girl was born which was named Habeeba رضى الله عنها, from her the Kunniyat Umm Habeeba has been derived. After a short while Ubaidullah apostated, he turned away from Islam and became a Christian. He adopted a very licentious lifestyle and started drinking heavily. He also attempted to make Sayyidah Umm Habeeba رضى الله عنها a Christian, but she adhered firmly to Islam. Ubaidullah bin Jahsh died soon thereafter.

A Dream:

Sayyidah Umm Habeeba رضى الله عنها said that once in a dream she saw her husband transformed to something extremely abhorrent. This state of his scared her. In the morning she found out that he had become a Christian, so she understood that this dream must have been because of his apostasy. She told him about her vision and asked him to embrace Islam again, but he did not pay heed, started drinking heavily and finally ended up as an infidel.

One more dream:

Sayyidah Umm Habeeba رضى الله عنها says that once she dreamt that someone addressed her as Mother of Faithful. She woke up startled after seeing this dream. Later on the interpretation of this dream became clear to her.

The Holy Prophet ﷺ marries Sayyidah Umm Habeeba رضى الله عنها

When the Holy Prophet ﷺ learned that Sayyidah Umm Habeeba رضى الله عنها had become a widow he sent, after the completion of her waiting period, Amru bin Umayya to the King of Ethiopia so that he may convey the marriage-proposal of ALLAH's Messenger ﷺ to Sayyidah Umm Habeeba رضى الله عنها.

On the very arrival of Amru bin Umayya the Negus (King of Ethiopia) sent a message to Sayyidah Umm Habeeba رضى الله عنها through his slave-girl Abraha, that the Holy Prophet ﷺ wrote to him, asking for her hand in marriage and that she should name a representative of her so that the ceremony can be accomplished. On hearing these good news Sayyidah Umm Habeeba رضى الله عنها gave her two silver bracelets and some golden rings to Abraha. She informed Khalid bin Saeed bin Al Aas of the proposal and made him her representative. In the evening the Negus gathered Ja'fer bin Abi Talib and the other Muslims, solemnized the marriage and paid the dower money of 400 Dinar on behalf of the Holy Prophet ﷺ. After the ceremony the people dispersed, but Khalid bin Saeed stopped them

saying that it is a tradition of the Prophets to serve food when they marry. Thus after being served dinner the people left. This marriage took place in the end of 6 .H. Sayyidah Umm Habeeba رضى الله عنها left Ethiopia for Madinah. She voyaged by boat and got off at the port of Madinah. At the time of her arrival the Holy Prophet ﷺ had set out to attack Khaiber.

When Abu Sufyan, who had by then not yet embraced Islam, got to know about this marriage he accepted his defeat. At this time he himself was fighting ALLAH's Messenger ﷺ and also instigated the idolators of Makkah to fight him. His Enmity towards Islam was so intense that he wanted to erase its very name and also the name of the Prophet ﷺ of Islam. Thus how could he have ever thought of his own daughter being married by the man he hated? When getting the news he exclaimed:

"Muhammad ﷺ is a young man. His nose can not be cut off. i.e. on one hand we fight him and on the other hand he married my daughter". By saying so he accepted his defeat.

Sayyidah Umm Habeeba رضى الله عنها was an immensely virtuous lady. She accepted Islam in the very beginning. She had an unshakeable faith and would not relax her principles with anyone. Once her father, before his acceptance of Islam, sat down on the bedding of the Holy Prophet ﷺ. When Sayyidah Umm Habeeba رضى الله عنها saw this she turned around the bedding. Her father showed his displeasure and said: "Daughter, does this bedding mean so much to you?" She answered, "This is the bedding of ALLAH's Messenger ﷺ. You are an idolator and therefore unclean" Abu Sufyan then said to her, "Your character has been spoilt a lot behind me."

Sayyidah Umm Habeeba رضى الله عنها took the pains of long and arduous journeys for the sake of Islam without any murmur. In Ethiopia she lived in abject poverty in spite of her family having been one of the most well-to-do among the Quraish.

Once she prayed: "Oh ALLAH! Let me benefit from my husband, the Holy Prophet ﷺ my father Abu Sufyan رضى الله عنه and

my brother Sufyan". ALLAH's Messenger ﷺ overheard her and said: You have I prayed for something which has been allotted already, destined for all times to come. Livelihood has already been distributed in it. ALLAH will neither speed up what has been decreed nor delay it." Had you prayed thus: Oh ALLAH, safe me from Hell and the punishment of the grave." it would have been better for you."

Once Sayyidah Umm Habeebah رضى الله عنها approached the Holy Prophet ﷺ requesting him to marry her sister Uzza. He asked "Do you like her?" She replied "I am not your only wife. Where there are so many one more will not matter much. I want my sister to share those blessings and excellencies, too." The Messenger ﷺ of ALLAH then said "Marrying her is not permissible for me."

Her virtues and Excellencies:

Sayyidah Umm Habeebah رضى الله عنها lived strictly in accordance with the utterances of the Holy Prophet ﷺ. Once the Holy Prophet ﷺ said that whoever prays 12 Raka'at of voluntary prayers during day or night, ALLAH will erect a mansion for him in Paradise. After hearing this from the Messenger ﷺ of ALLAH Sayyidah Umm Habeebah رضى الله عنها would never leave to offer those prayers. She was a strict follower of the Holy Law. Three days after her father died she purchased some yellow perfume which she applied to her dress, body and face, saying that it is not permissible for any woman who believes in ALLAH and His Messenger ﷺ to mourn for anyone more than three days, except for her husband, in his case the mourning period is four months and 10 days.

Her wisdom and perfection:

In the books of Hadeeth 65 traditions are narrated by her. Transmitters include: Habeebah, Utba, Muawia رضى الله عنه, Abu Sufyan, Abdullah bin Utba, Abu Sufyan رضى الله عنه bin Saeed Saqafi, Salim bin Sawar, Abu Salih As Saman, Shahr bin Hawshib.

She acted very much according to the prophetic traditions

and also urged others to do the same. Once her nephew Abu Sufyan bin Saeed visited her. He had eaten some stew and gargled thereafter. She said to him: "You should take fresh ablution because Wudoo (وضو) becomes incumbent on having eaten something cooked on fire." (Note: This rule has been abrogated by the Holy Prophet ﷺ). Whenever the Sahaba had consumed anything cooked on fire and their Wudoo was not broken they would not perform it again and pray with their old ablution.)

Before her death she called Sayyidah Aisha رضى الله عنها and Sayyidah Umm Salamah رضى الله عنها to her. Then she said "Whatever happens between co-wives has also happened between us. Thus forgive me." Sayyidah Aisha رضى الله عنها said "I have forgiven you" and then she prayed for her forgiveness. Thereafter she said: "You have made me happy. May ALLAH make you happy, too"

Her Children:

She had two children from her first husband, Abdullah and Habeebah. Habeebah was brought up under the patronage of the Holy Prophet ﷺ and was then married to Dawood bin Urwa bin Masood, the highest ranking chief of the tribe of Thaqeef.

Her death:

She passed away in the year 44 A.H. during the reign of Ameer Muawia رضى الله عنه at the age of 73. She is buried in Madinah, in the House of Hazrat Ali رضى الله عنه, Hazrat Hussain رضى الله عنه bin Ali states that once a corner was dug open in the house and a slate appeared on which was written "This is the grave of Ramlah daughter of Dahr." The slate was then kept back.

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THE MOTHER
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SAYYIDAH
SAFIYA رضى الله عنها

Mother of the Faithful

Sayyidah Safiya رضى الله عنها

Name and Ancestry:

Her real name was Zainab. When on the day of Khaiber the booty as distributed she fell into the lot of the Holy Prophet ﷺ. The share of booty which was for the leader was known as "Safiya" among the Arabs, thus she became known by this name. Her like of descendancy is as follows:

Zainab d/o. Huaiy s/o. Akhtab s/o. Saeed s/o. Amir s/o. Ubaid s/o. Khizra'a s/o. Abi Habeeb s/o. Nazeer s/o. Niha'am s/o. Mekhoom. Her father Huaiy bin Akhtab was the chief of the famous Jewish tribe of Banu Nazeer. Her mother's name was Darah daughter of Samawal. Sayyidah Safiya's descendancy on the paternal side is of Banu Nazeer and on the maternal side of Banu Quraiza which were the offspring of the prophet Haroon. Thus she was a lady of very noble birth.

Her marriage:

She was first married to Salam bin Mishkam al Quraiz, a well-known poet and tribal chief. But since these two did not get along well, Sayyidah Safiya رضى الله عنها was divorced by her husband. Thereafter her father married her to a chief of Banu Quraiza, Kinanah bin Abul Huqaiq, the nephew of Abu Rafi, a great trader and leader of Khaiber. Kinanah, too, enjoyed a respectable position, he was the chief of the fortress "Al-Qamoos" in Khaiber, where he lived with his family.

In the 7th year after Hijra the Holy Prophet ﷺ set out for Khaiber to destroy the Jews and thus set an end to their incessant conspiracy making.

Khaiber was an extremely fertile area, north of Madinah. Jews had built there strong fortresses. At this place the Battle of Khaiber was to take place, a battle which brought the Muslims a historic victory. The Muslims took even a strong fortress like "Al-Qamoos" with ease. Its Chief Kinana bin Abi Huqaiq was killed then and there, and his whole family

including Sayyidah Safiya رضى الله عنها were captured. In this battle her husband, father and brother were killed.

Sayyed Safiya رضى الله عنها joins the prophetic household:

Sayyidah Safiya رضى الله عنها was just newly married when her husband was killed and she herself captured. Some people apprised the Holy Prophet ﷺ of her beauty, but he paid no attention. Hazrat Dihya Kalbi رضى الله عنه requested the Holy Prophet ﷺ for a hand-maiden. When he was permitted to choose one, he chose Sayyidah Safiya رضى الله عنها.

Somebody said to the Messenger ﷺ of ALLAH that she is a princess of Banu Quraiza, the daughter and the wife of a great leader. The nobleness of her lineage is reflected in her features, thus she is not fit for anyone less than the Holy Prophet ﷺ himself. That means it is not proper that an Arab princess should be treated like an ordinary woman. Knowing the nature of the people well, the Holy Prophet ﷺ said "Call Dihya and this girl" Hazrat Dihya رضى الله عنه presented himself and also the girl. ALLAH's Messenger ﷺ looked at her and then said "Dihya, choose another girl." Then he gave him seven hand-maidens in turn of Sayyidah Safiya رضى الله عنها.

Thereafter ALLAH's Messenger ﷺ freed her and gave her the option to return home, or if she wishes, to be married to the Apostle of ALLAH. Sayyidah Safiya رضى الله عنها considered this offer an honour and thus was married to the Holy Prophet ﷺ.

After Khaiber was conquered the Holy Prophet ﷺ set out for Madinah. On the way back, at place called Sad-us-Sahba Sayyidah Saifya رضى الله عنها was decorated as bride by Sayyidah Umm Sulaim رضى الله عنها. This way she was married to Muhammad ﷺ, the Apostle of ALLAH. Her dowry was her freedom.

In the morning of the next day the Holy Prophet ﷺ ordered that whatever eatables were available, should be brought. People started to pile their provisions on a leathern table-cloth, then a kind of pounded cake (*Maleeda*) was made from dates,

cheese and clarified butter. The Valeemah of the Holy Prophet ﷺ consisted of this "Maleeda". For two, three days the Holy Prophet ﷺ stayed encomped at "Sad-us-Sahba", then he departed for Madinah.

Sayyidah Safiya رضى الله عنها was made to sit behind the Holy Prophet ﷺ on his camel, and he gave her his own sheet to cover herself. On the way, whenever Sayyidah Safiya رضى الله عنها had to mount the camel, the Holy Prophet ﷺ would kneel next to the camel, keeping one leg erect and Sayyidah Safiyya رضى الله عنها would mount her ride by placing her foot on the knee of ALLAH's Final Messenger ﷺ.

Once during the journey the camel was pacing swiftly and stumbled. Sayyidah Safiya رضى الله عنها felt from her ride. The Holy Prophet ﷺ got down quickly, covered her with a sheet and continued his journey after seating her on the camel again.

Sayyidah Safiya رضى الله عنها had seen several dreams the interpretation of which made clear that she would be married to the Holy Prophet ﷺ. Once she dreamt that the moon fell into her lap. When she narrated this dream to her mother she was slapped by her. Her mother then said: "It seems that you want to be married to the Prince of Arabia. It has been said that her mother had hit Sayyidah Safiya رضى الله عنها so hard that traces therefrom remained till she came into the wedlock of the Holy Prophet ﷺ. When he asked his bride about those marks, she told him all about her dream and about how her mother had slapped her.

Once she dreamt that the sun dropped on her chest. She told her husband about this vision and he said "You probably cherish hopes regarding this Arab Prince who has come to us and stays amongst us."

This incident took place when the Apostle of ALLAH had reached the region of Khaiber and prepared to fight in the way of ALLAH.

The Holy Prophet's ﷺ caravan arrives at Madinah:

The Holy Prophet ﷺ made Sayyidah Safiya رضى الله عنها stay

at Hazrat Harith bin No'man Ansari's house. Hazrat Harith bin Noman was an extremely sincere companion of ALLAH's Messenger ﷺ and he was blessed with wealth. On occasions like these he would always step forward and offer his help, considering it to be an honour in both worlds to see after the Holy Prophet's ﷺ needs. Thus, also at this time he showed his selflessness.

Attracted by the news that the Holy Prophet ﷺ has married again and that the new bride is extremely beautiful, the women of the Ansar and the other Holy Wives flocked in to see Sayyidah Safiya رضي الله عنها. ALLAH's Apostle stepped behind Sayyidah Aisha رضي الله عنها and asked her, how she liked the new bride. She answered: "People say she is a Jewess" He then said "Do not say so she accepted Islam and her Islam is excellent.

Her character and manners:

Many virtues were combined in Sayyidah Safiya رضي الله عنها. She was intelligent, soft-tempered, refined, contended and benevolent. When she came to Madinah as Mother of the Faithful, Sayyidah Fatima Zahra رضي الله عنها went to meet her. Sayyidah Safiya رضي الله عنها took off her precious golden ear-pendants and gifted them to Sayyidah Fatima Zahra رضي الله عنها. She also gave some gifts to the women accompanying Sayyidah Fatima رضي الله عنها. Sayyidah Safiya رضي الله عنها had a maid-servant who once complained to Hazrat Umar about her mistress saying that Sayyidah Safiya رضي الله عنها still adheres That she still honours the Sabbath and shows tenderness towards the Jews. Hazrat Umar رضي الله عنه sent someone to Sayyidah Saifya رضي الله عنها for confirmation. Sayyidah Safiya رضي الله عنها answered: "Why should I observe the Sabbath when ALLAH has given me the Friday instead, and regarding my treating the Jews friendly, they are my kindred, I have to be good towards my kindred." Then she called her maid-servant and inquired from her what made her come up with such accusations. The girl answered "Satan". Having this Sayyidah Safiya رضي الله عنها kept

silent and set the girl free.

Sayyidah Safiya رضي الله عنها was extremely generous. She kept no personal property except for a house and even that she gave in charity in her life-time. She was enormously sympathetic. When the third Caliph Hazrat Uthman رضي الله عنه was besieged in his house, then Sayyidah Safiya رضي الله عنها along with her slave went to see him. Ashter Tahii started hitting he mule since she could not combat him, she had to return. Then she ordered Sayyidina Hassan رضي الله عنه to bring food and water to Hazrat Uthman رضي الله عنه.

Once the Holy Prophet ﷺ was displeased with Sayyidah Safiya رضي الله عنها on any ground. She went to Sayyidah Aisha رضي الله عنها saying, "You know that I have nothing I could give you in return, but if you intercede with the Holy Prophet ﷺ on my behalf, so that he becomes again pleased with me, I shall give you my day with him." Sayyidah Aisha رضي الله عنها accepted the proposal. She prepared herself to do as requested, sprinkled some water on a scarf coloured with saffron so that it may release its fragrance and then presented herself to the Holy Prophet ﷺ. He said to her: "Aisha, this is not the day of your turn!" She replied: "This is the bounty of my Lord. He gives it to whomever He wishes." Then she told him the whole incident and the Holy Prophet ﷺ became pleased again with Sayyidah Safiyya رضي الله عنها.

She loved the Apostle of ALLAH dearly when he was afflicted with the disease which brought his death, all of his wives came to visit him. When Sayyidah Safiyya رضي الله عنها saw him in agony she exclaimed "Oh Apostle of ALLAH! I wish your disease would be fall me instead!" The other wives looked at her, then ALLAH's Messenger ﷺ said "She speaks the truth!" (i.e. she not just displays faith and affection, but wishes with all her heart).

Sayyidah Safiyya رضي الله عنها says that she has never seen a more perfect man than him with regard to character and manners. When he brought me from Khaiber I started dozing on the camel and my head started to knock against litter, then

he took hold of my head and said "O daughter of Huaiy! Ride a bit more carefully."

Her virtues and excellencies:

A few Ahadith have been narrated by Sayyid Safiyya رضى الله عنها which have been transmitted by Zainul Abedeen, Ishaq bin Abdullah bin Harith, Silm bin Safwan Kinana and Yazid bin Mu'tib. Like the other Holy Wives, Sayyidah Safiyya رضى الله عنها was too a fountain of knowledge. Her status with regard to knowledge, excellence, piety and purity was exceptionally high. When Sayyidah Suhaira رضى الله عنها binte Jaifer came to Madinah Munwwarah, after having performed Hajj, there were many other women sitting with Sayyidah Safiyya رضى الله عنها, enquiring some points of religious knowledge from her. Sayyidah Suhaira رضى الله عنها had also come for a legal ruling regarding Nabedh, a drink made of dates soaked in water. Sayyidah Safiyya رضى الله عنها said: "The people of Iraq ask frequently about this."

Once the Holy Prophet ﷺ came to her and found her crying. When he asked her for the reason she said "Aisha رضى الله عنها and Zainab رضى الله عنها say that they are more superior since they are not only your wives, but can also claim kinship with you. They also say that I am only a Jewess."

The Holy Prophet ﷺ then said to cheer her up. "If they base their claim of superiority on being related with the prophetic household, then why don't you say in return that your father was Hazrat Haroon ؑ and your uncle Hazrat Musa ؑ and that your husband is Hazrat Muhammad. ﷺ"

After her acceptance of Islam, any reference to her old faith would hurt her, but she bore everything patiently and would never give anyone a harsh reply.

Once the Holy Prophet ﷺ was on a journey and the Holy Wives were also with him. Sayyidah Safiyya's رضى الله عنها camel fell sick and by chance Sayyidah Zainab رضى الله عنها binte Jahsh had an extra camel. The Holy Prophet ﷺ told her to give the camel to Sayyidah Safiyya رضى الله عنها she said 'Why should give

my camel to a Jewess? The Holy Prophet ﷺ disliked this remark so much that he did not visit Sayyidah Zainab رضى الله عنها for three months.

Once Sayyidah Aisha رضى الله عنها passed some remarks about Sayyidah Safiyya's رضى الله عنها short stature: ALLAH's Messenger ﷺ disliked it and expressed his displeasure thus: "You have said such a thing that if it was put into an ocean it would pollute the ocean."

Once during the last 10 days of Ramadhan, while the Holy Prophet ﷺ had secluded himself in the mosque, Sayyidah Safiyya رضى الله عنها went to visit him. When she got up to leave the Holy Prophet accompanied her.

Sayyidah Safiyya رضى الله عنها was with the Holy Prophet ﷺ during his last Hajj, during the days of Hajj she started menstruating. When the Holy Prophet ﷺ got to know about it he decided to delay his return to Madinah. Sayyidah Aisha then told him that there is no need for a delay since Sayyidah Safiyya رضى الله عنها had performed all the rites, including the "Tawaf-e-Wida", Then ALLAH's Messenger ﷺ ordered "Let's move."

Her death:

She passed away in the year 50 A.H. she is buried in Jannatul Baqi. At the time of her demise Sayyidah Safiyya رضى الله عنها was 60 years old. Before her death she had willed that one third of her property should be given to her nephew and the rest be given in charity. She left back 100,000 Dirham. People were a bit reluctant to fulfil the testament since Sayyidah Safiyya's رضى الله عنها newpew was a Jew. But Sayyidah Aisha رضى الله عنها conveyed to them that they should fear ALLAH and do as directed. Thereafter they fulfilled the testament.

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**THE MOTHER
OF THE FAITHFUL
SAYYIDAH
MAIMOONAH رضى الله عنها
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Mother of the Faithful Sayyidah Maimoonah رضى الله عنها

Name and Ancestry:

Her name was Barrah first, but the Holy Prophet ﷺ changed it into Maimoonah. Her descendancy is as follows: Maimoona d/o. Harith s/o. Hazam s/o. Bajair s/o. Hazan s/o. Roeba s/o. Abdullah s/o. Hilal s/o. Amir s/o. Sa'sa'a s/o. Muawiya s/o. Bakr s/o. Huwazon s/o. Mansoor s/o. Akrama s/o. Khaseefa s/o. Qais s/o. Eilan s/o. Madar. Her mother's name was Hind, she belonged to the tribe Humair. Her ancestry is as follows: Hind d/o. Auf s/o. Zaheer s/o. Harith s/o. Hamafa s/o. Jarash. She was the sister of Hazrat Abbas' wife Umm Fadl Lubbabatus-Sughra.

Her marriage:

She was first married to Masood bin Amru bin Ameer Thaqafi who had divorced her for some reason. Then she was married to Abu Rahm bin Abdul Uzza, who died in the year 7 A.H., leaving Sayyidah Maimoonah رضى الله عنها a widow.

The Holy Prophet ﷺ married Sayyidah Maimoonah رضى الله عنها

In the year 7 A.H. the Messenger ﷺ of ALLAH travelled from Madinah Munawwarah to Makkah Mukarramah to perform Umrah. The husband of Sayyidah Maimoonah's رضى الله عنها sister requested to Holy Prophet ﷺ to marry Sayyidah Maimoonah رضى الله عنها. The Holy Prophet ﷺ accepted the proposal and married her. It has also been said that the Messenger of ALLAH delivered the proposal through the agency of Hazrat Ja'fer رضى الله عنه bin Abi Talib. She appointed Hazrat Abbas رضى الله عنه as her representant who gave her in marriage. She was married after the Holy Prophet ﷺ had performed Umrah and after he had discarded the pilgrim's garb, within the sacred precincts of Makkah. 500 Dirham were fixed as dower-money. On the way back to Madinah the Holy Prophet ﷺ encamped at a place called Saraf, app. 10 miles form Makkah. Abu Rafi, the servant of Hazrat Muhammad brought Sayyidah

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Maimoonah رضى الله عنها to Saraf. She met the Holy Prophet ﷺ in her tent, where they remained in privacy.

The Holy Prophet ﷺ passed away in the year 10 A.H., thus Sayyidah Maimoonah رضى الله عنها spent three years in his sacred companionship and acquired religious knowledge like the other Holy Wives. It has been said that this was the Holy Prophet's ﷺ last wedding, and that Sayyidah Maimoonah رضى الله عنها was the last of the Mothers of the Faithful.

Her virtues and excellencies:

46 Hadith have been narrated by Sayyidah Maimoonah رضى الله عنها, according to some the number is 74. Sayyidah Aisha رضى الله عنها says that Sayyidah Maimoonah رضى الله عنها was the most God-fearing amongst us and the one fulfilling the rights of kinship the most. Sayyidah Maimoonah رضى الله عنها was fond of offering prayers. Whenever she was free after her domestic chores she engaged herself in worship. She also used Miswak frequently.

Once a woman made an oath during her illness, that if she would recover she would go to the Baitul Muqaddas and pray there. ALLAH restored her health, thus the woman prepared for the journey. When she came to Sayyidah Maimoonah رضى الله عنها to bid her farewell, she stopped her, telling her that offering prayers in the Holy Prophet's ﷺ mosque is one thousand times superior to praying anywhere else. Sometimes she would take a loan, but she would pay it back immediately. Once she borrowed more money. A person asked her how she will be able to pay back this large sum. She then said that she had heard ALLAH's Messenger ﷺ say that a person who intends to pay back a loan, ALLAH will pay it back on his behalf.

She was very particular about the commandments and prohibitions of Islam and was very stern in this regard. Once a relative of hers came to meet her, his mouth smelling of alcohol. Sayyidah Maimoonah رضى الله عنها reprimanded him and forbade him to visit her in future.

Once she freed a slave-girl and the Holy Prophet ﷺ did not know about it. When he came to her on the day of her turn, she mentioned the slave-girl to him. He said "Oh Maimoonah,

had you given that slave-girl to your uncle you would have got a tremendous reward for it."

She loved the Holy Prophet ﷺ so dearly that whenever she saw him slightly disturbed, she herself would get sad and perturbed. One day when ALLAH's Messenger ﷺ got up in the morning he was very silent. Sayyidah Maimoonah رضى الله عنها asked "Oh Messenger ﷺ of ALLAH! Today something seems to upset you." He answered: "Hazrat Jibraeel Ameen promised to visit me tonight, but he did not come. I swear by ALLAH, he never acted against his promise!" Suddenly the Holy Prophet ﷺ remembered that the night before a puppy had entered the house and laid down under the bedstead. He turned out the dog and instantly Hazrat Jibraeel Ameen ﷺ entered. He greeted and then said that angels do not enter a house in which a dog or pictures are kept.

Her ability to deduce religious injunctions:

One day Hazrat Abdullah ﷺ bin Abbas who was Hazrat Maimoonah's رضى الله عنها nephew and student came to her with his hair dishevelled. Sayyidah Maimoonah رضى الله عنها: "Sonny, what happened? Why is your hair so untidy? He answered "My wife is menstruating. She always combs my hair, but because of her condition I did not think it proper to take this service from her." Sayyidah Maimoonah رضى الله عنها replied: "Sony, hands do not get impure. We were in this condition and the Holy Prophet ﷺ would rest his head in our lap and recite the Holy Qur'an and we would take the prayer mat from the Mosque." Thus she explained to Hazrat Abdullah bin Abbas ﷺ in an extremely delicate way that nothing touched by a woman in her monthly course gets impure.

Once a slave-girl went to Hazrat Abdullah ﷺ bin Abbas' house and saw that the beds of husband and wife are set up at quite a distance. She thought that maybe the couple had a fight, but on inquiry she found out that Hazrat Abdullah ﷺ bin Abbas would always separate his bed from his wife's when she was in her menses. When Sayyidah Maimoonah رضى الله عنها got to know about this, she sent the girl again to ask him why he abandons the way of the Holy Prophet ﷺ. The Holy

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Prophet ﷺ would not keep away from his wives in this condition and lie down next to them.

She was with the Holy Prophet ﷺ during his last Hajj. People were in doubt whether he was fasting on the Day of Arafat or not, so Sayyidah Maimoonah رضى الله عنها sent him a bowl of milk which he drank. So people understood that he was not fasting.

The Hadith which Sayyidah Maimoonah رضى الله عنها has narrated have been transmitted by: Hazrat Abdullah ﷺ bin Abbas, Abdullah bin Shidad bin Ilhad, Abdur Rahman bin Usaiba, Yazeed bin Jam, Ubaidullah Khawlan, Attar bin Yassar, Sulaiman bin Yassar, Ibrahim bin Abdullah bin Ma'sood bin Abbas Kuraib, Ubaida bin Sibaq, Ubaidullah bin Abdullah bin Utba, Alia binte Sabi and others.

Her death:

Sayyidah Maimoonah رضى الله عنها was staying in Makkah when she fell ill. She said "Take me away from here because I will not die in Makkah. That's what ALLAH's Messenger ﷺ has told me. "Thus she was taken to Saraf, she passed away. It is a strange coincidence that she died at the same place where she was married. She died in the year 51 after Hijra. Hazrat Abdullah ﷺ bin Abbas led her funeral prayer and lowered her body into the grave. When the bier was lifted for burial he said: "Do not lift it up rudely and do not push it while walking

Take it with respect and walk slowly. This is the wife of the Holy Prophet ﷺ." In one narration is mentioned that she was the last one to get married to the Holy Prophet ﷺ and that she was the last of the Holy wives to die.

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THE MOTHER OF THE FAITHFUL SAYYIDAH REHANA رضى الله عنها BINTE SHAMOON

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THE MOTHER OF THE FAITHFUL SAYYIDAH REHANA رضى الله عنها BINTE SHAMOON

Mother of the Faithful Sayyidah Rehana رضى الله عنها binte Shamoon

Name and Ancestry:

Her name was Rehana, she belonged to the famous Jewish tribe Banu Nadir. Her descendancy is as follows: Rehana d/o. Shamoon s/o. Zaid. Her father had the honour of being a companion and to have heard and narrated traditions from the Holy Prophet ﷺ.

Her marriage:

She was first married to a person from Banu Quraiza whose name was Hakam. When the Muslims defeated Banu Quraiza and killed the Jews, then Hakam was amongst the ones killed. After the booty and the captives were divided, then the Holy Prophet ﷺ came to Sayyidah Rehana رضى الله عنها, telling her that if she opts for ALLAH and his Messenger ﷺ then he would marry her. She accepted the proposal. Then the Holy Prophet ﷺ freed her, fixed her Mehr (12 Awqias) and married her. After departure they stopped at Ummul Munzir binte Qais's house.

Her acceptance of Islam:

There are two traditions regarding her acceptance of Islam. The first tradition goes thus that the Holy Prophet ﷺ gave her the option of either accepting Islam or to continue professing Judaism. Sayyidah Rehana رضى الله عنها said that she prefers her old faith. This grieved the Holy Prophet ﷺ. He said to her "I shall keep you in case you accept Islam," but she remained adamant. The Holy Prophet ﷺ was grieved by her attitude and left her on her own.

Once he was sitting with his companions when out of a sudden footsteps were heard. The Holy Prophet's ﷺ face brightened up with joy. He said to his companions: "This is

Salaba bin Shaba, coming to tell us that Rehana has accepted Islam." Then Hazrat Salaba entered and told the Holy Prophet ﷺ that Sayyidah Rehana رضى الله عنها has accepted Islam. This news pleased to Holy Prophet ﷺ tremendously.

According to the second tradition Sayyidah Rehana رضى الله عنها was brought as captive to the Holy Prophet ﷺ. He said to her. "If you accept Islam, I shall make you special for myself." she said: "I accept ALLAH and His Messenger ﷺ. It happened in the sixth year A.H. that the Holy Prophet ﷺ freed her and then married her, including her thus among the Holy Wives. She veiled herself and a day was fixed on which the Holy Prophet ﷺ would visit her.

Her excellencies:

The Messenger ﷺ of ALLAH loved Sayyidah Rehana رضى الله عنها dearly. He looked very well after her and would fulfil each of her wishes. She lived in the house of Qais bin Fahd. She was beautiful and had refined manners.

Her death:

She died a few months before the Holy Prophet ﷺ and is buried in Jannatul Baqi.

صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهَا وَرَضِيَ اللَّهُ تَعَالَى عَنْهَا

Mother of the Faithful

Sayyidah Rehana رضى الله عنها binte Shamoon

Name and Ancestry:

Her name was Rehana, she belonged to the famous Jewish tribe Banu Nadir. Her descendancy is as follows: Rehana d/o. Shamoon s/o. Zaid. Her father had the honour of being a companion and to have heard and narrated traditions from the Holy Prophet ﷺ.

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**THE MOTHER
OF THE FAITHFUL
SAYYIDAH
MARIA QIBTIA**

رضى الله عنها

**Mother of the Faithful
Sayyidah Maria Qibtia** رضى الله عنها

In the year 6 A.H., after the Treaty of Hudaibiya was signed, the Holy Prophet ﷺ started to send letters to the rulers and governors of the neighbouring countries, calling them to Islam. One of those letters was sent to the Roman Governor of Alexandria who is known as Muqawqas amongst the Arabs.

A famous and trustworthy companion of the Holy Prophet ﷺ Hazrat Hatib bin Balta'a acted as courier and brought the letter to the Muqawqas. Although he did not accept Islam he treated the courier of ALLAH's Messenger ﷺ, Hazrat Hatib with honour and respect. When Hazrat Hatib was about to depart from Alexandria he was given a letter for the Holy Prophet ﷺ in which was written that I am sending you two girls which are held in high esteem among the copts. These two girls were Sayyidah Maria رضى الله عنها Qibtia and Hazrat Sireen رضى الله عنها Qibtia. On the way back to Madinah both of them accepted Islam, which was preached to them by Hazrat Habib. After arriving in Madinah Hazrat Hatib presented these two girls to the Messenger ﷺ of ALLAH. He gave Hazrat Sireen رضى الله عنها to Hazrat Hasan bin Thabit and wedded Sayyidah Maria رضى الله عنها Qibtia.

Repetition of History:

It is historical fact that the Holy Prophet's ﷺ honourable forefather Hazrat Ismail was born from a lady from the Egyptian Royal household, namely Sayyidah Hajra رضى الله عنها. For the sake of renewing and further strengthening this ancient historic relationship, the Muqawqas had presented two coptic girls, Sayyidah Maria رضى الله عنها Qibtia attained the blessed status of a Holy Wife, just like ALLAH had promised in the Holy Qur'an.

Her Children:

In the year 8 A.H. Sayyidah Maria Qibtia رضى الله عنها gave birth to the Holy Prophet's ﷺ son Hazrat Ibrahim عليه السلام, who lived for approximately 18 months. Sayyidah Maria Qibtia رضى الله عنها started weeping uncontrollably on the death of the child and also the Holy Prophet's ﷺ eyes were wet with tears. He took his dead son in his lap and exclaimed numbed by grief:

إِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ،

"On Ibrahim, no doubt we are deeply saddened by your demise.

Her Character and manners:

The Holy Prophet ﷺ was very fond of Sayyidah Maria Qibtia رضى الله عنها. He treated her like all the other Holy Wives. She was also made to observe Purda. The Messenger ﷺ of ALLAH had ordered to maintain good relations with the copts since they are our kindred and connected by a truce. They are kindred since first the Holy Prophet's ﷺ forefather Hazrat Ismail عليه السلام was born from a coptic lady and second because the Holy Prophet's ﷺ son Hazrat Ibrahim عليه السلام was born from a Coptic lady. They are related by a truce because of the beauty and the noble character which ALLAH has bestowed on Sayyidah Maria Qibtia رضى الله عنها. Sayyidah Aisha رضى الله عنها says that she did not envy anyone as much as Sayyidah Maria Qibtia رضى الله عنها. She was extremely virtuous and chaste.

After the Holy Prophet ﷺ left her for his heavenly abode the first two Khalifa, i.e. Hazrat Abu Bakr رضى الله عنه and Hazrat Umar رضى الله عنه would look after her.

Her death:

Sayyidah Maria Qibtia رضى الله عنها died during the reign of Hazrat Umar Farooq رضى الله عنه in the year 16 A.H. Hazrat Umar Farooq رضى الله عنه gathered all the people of Madinah and let her funeral prayer. She has been buried in Jannatul Baqi.

صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهَا وَرَضِيَ اللَّهُ تَعَالَى عَنْهَا

The Virtues of the Holy Wives

ALLAH has said in the Holy Qur'an:

يَسَاءَ النَّبِيُّ لَسْتَنَ كَأَحَدٍ مِنَ النِّسَاءِ

"Oh Wives of the Prophet ﷺ, you are not like any other women!" That means that no other woman can attain your exalted status!"

ALLAH has said in the Holy Qur'an:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَ

كُم تَطْهِيرًا (سورة احزاب - ٣٣)

"ALLAH's wish is but to remove uncleanness far from you. Oh Folk of the Houshold, and cleanse you with a thorough cleansing" (33.33)

Further has been stated:

وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ

لِلْمُحْسِنَاتِ مِنْكُمُ أَجْرًا عَظِيمًا

"But if you desire ALLAH and His Messenger ﷺ and the abode of the Hereafter, then "ALLAH hath prepared for the good among you an immense reward" (33.29)

The fact that the Holy wives preferred Allah and His Messenger ﷺ over the luxuries of this world suffices as proof that they are indeed women of Paradise.

Says ALLAH in the Holy Qur'an:

وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ

مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

"and it is not permissible for you, Oh Believers, to cause harm to the Messenger ﷺ and neither is it permissible for your to marry any of his wives after him. No doubt, in the sight of ALLAH this would be an tremeandous thing."

In Islam widows are permitted to remarry without restriction, but the Holy Wives were not allowed to marry any man after the Holy Prophet ﷺ. This is only because of the extra-ordinary relationship they enjoyed with the last Prophet ﷺ of ALLAH .

ALLAH Almighty says in the Holy Qur'an:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ
يُذْنِبْنَ عَلَيْهِنَّ مِنْ جَلَا بَيْنِهِنَّ

"Oh Prophet ﷺ! Tell thy wives and thy daughters and the women of the Believers to draw their cloaks close round them (when they go abroad)."

(33.59)

In this Ayat the Holy Wives have been mentioned before all the other women. In another Verse is mentioned:

ذَلِكَ أَذْنَىٰ أَنْ تَقْرَأَ عَيْنَهُنَّ

"This order has been given so that they may cool their eyes and that they might not be grieved."

This proves that ALLAH Himself sees after the prosperity and well-being of the Holy Wives:

Further has been revealed:

وَأَزْوَاجَهُ أُمَّهَاتُهُمْ

"and his wives are their mothers."

Since the rank of a mother is higher than the rank of any other woman the Holy Wives, who are the Mothers of the Faithful, are superior to all the other women of the world. The Holy Prophet ﷺ had said something to the same effect. He said: "I leave two weighty things for you, one is the Book of ALLAH the Majestic, in which there is guidance and light. It is the rope of ALLAH, whoever takes hold of it will be on guidance and whoever lets loose of it will go astray. Hold onto the Book of ALLAH and act strictly in accordance with it. The second weighty thing is my family. I remind you to fear ALLAH. Do not treat them badly in any way whatsoever. A wife is the honour of her husband. The wife's honour is also

the husband's honour and disrespect shown to the wife is also disrespect shown to the husband."

In this Hadith the Messenger ﷺ of ALLAH has stated in very weighty words that the Holy Wives, i.e. the Mothers of the Faithful are included in the people of his family, the people of his household. At the time of death a man is usually concerned about the welfare of his children and that of his wife. Since at the time of the Holy Prophet's ﷺ demise there were no children under his care, all his concerns were for his wives.

The result of this concern was that ALLAH's Messenger ﷺ willed that his ummat treats his wives well. Just like the Holy Prophet's ﷺ status, as compared to the other believers is like that of a master compared to his slaves, likewise is the status of the Holy Wives in comparison to other women like that of free, noble ladies in comparison to slave-girls.

This is the reason that just like the ways of the Holy Prophet ﷺ are a beautiful and perfect model of life for all the people of the world, likewise the lives and services of the Holy Wives are a model of life for all the women of the world.

What has been said in the Holy Qur'an about the Holy Wives gives an indication of their high status and the rank they hold amongst the Muslims. From the above-cited Verses it becomes quite obvious that the Holy Wives were especially prepared for the work which ALLAH willed to be accomplished through them, i.e. they received special guidance to acquire religious knowledge from the Holy Prophet ﷺ with undiverted attention, because it was their duty to preserve completely the teachings of the Holy Prophet ﷺ and to convey them to the Muslim community. In this regard Sayyidah Aisha's رضي الله عنها achievements are especially important. All biographers are agreed on the fact that the benefits which we Muslims received from her concerning the teaching and spreading of the true faith are far greater than those received from many of the male companions.

The intellectual achievements of the other Holy Wives are

also extraordinary and alongwith that should be also mentioned what kind of change was brought about in those ladies through their extraordinary beneficial relationship with the Holy Prophet ﷺ.

Their relation with one another was that of sisters. Their mutual support was such that if any of the wives had only the least trouble, then all the others would help her with utmost love and sincerity. It is a different matter, that before their spiritual grooming was perfected, there was an occasional exchange of hot words among the Holy Wives, but they would at any time acknowledge the virtues and Excellencies of each other, and exactly that is the obvious proof for their unmatched uprightness and piety.

THE END

This book covers the life, character, merits and virtues of the mothers of the faithful-- the holy wives of the Prophet ﷺ. It also traces their reports on the Prophet's ﷺ life.

The question of many wives taken by the Prophet ﷺ has always been exploited by the orientalist. The need to answer their allegations has haunted Muslim minds for long. Now an excellent and exhaustive Introduction precedes the book. It is written by Dr. Hafiz Muhammad Thani and it traces the criticism of the orientalist and their mischievous lies. He then gives a very sound rejoinder to them citing authorities throughout. He says "The question of more than one wife is not one created by Islam." He asserts that the question was alive even before Islam. He writes on different periods and people and religions.

The English translation is faithful to the original and a very commendable work is available to English readers on this subject.